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SWITZERLAND

IN 1847:

AND ITS CONDITION,

POLITICAL, SOCIAL, MORAL, AND PHYSICAL,

BEFORE THE WAR.

38171

BY THEODORE MÜGGE.

EDITED BY

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SWITZERLAND

IN 1847.

CHAPTER I.

The Canton of Glarus—The Glärnisch—The Valley of the Linth—Factory Workpeople—Protestant Industry—Great Cotton Factories—The Panten Bridge—The Sand Alp and the Dodi Mountain Panorama—The Life of the Alpine Herdsmen—The Village of Glarus—Old Families—New Constitution of the Canton—Catholic and Protestant Population—Character and Manners of the Glarus People—Wild Beasts and Birds of Prey.

A FEW hours' journey from the most devout valley of Einsiedeln, brings the traveller into the midst of a population who regard all these prayers to order, and this talk about purgatory and intercessions of saints, and so forth, as mere superstition and nonsense; who laugh at the tricks of monks and priests; and yet in their own way are not, perhaps, much less fanatical than their neighbours.

Beyond the blue peaks of the wooded Etzel and the valley of the Linth, where in the year 1493 was born the renowned Doctor

Philippus Aureolus Theophrastus Paracelsus Bombastus de Hohenheim (the house of his birth is now a road-side inn), lies the heretical Zurich; and returning to Schwyz by the wild path of the Rothenthurm, on which the general assemblies of the people are held, the traveller can see the battle-field of Morgarten, and make a pilgrimage to the house of Stauffacher, and the chapel, where there is a painted representation of the first Swiss Confederacy.

The region however has not many attractions, and the Rothenthurm is principally remarkable for bad inns, and a perfectly shameless amount of beggary, which is carried on by young and old, with more persevering fury than anywhere else in Schwyz. It was ludicrous, and yet provoking, to see whole troops of children rushing out of the houses, and battling with each other as to who should attack me first, and raising their voices in emulation one above another t'll they perfectly screamed.

In Einsiedeln itself I had found prohibitions against mendicancy, and on the Rigi, where it had quite exceeded all bounds, attempts have also been made to check it, but only by the

individual communes; the state had not interfered. It appears to me, however, that in the small Catholic cantons, mendicancy is so deeply interwoven with the whole state of things,—has become so entirely a part of the system of ancient laws and institutions, of convents and monks and *allmends*, and depends so much on the want of poor laws, poor-houses, and houses of correction, that it cannot easily be removed.

Crossing the beautiful Muetta valley, and climbing the Pragel Pass, you come to the small, mostly Protestant, canton of Glarus. It has scarcely thirty thousand inhabitants; but what an industrious little people it is that dwells in these narrow valleys, and amongst these snow-crowned mountains! How different is the whole aspect of things here from that of Uri or Schwyz! How has the creative power of industry made its way into the remotest recesses of these rocks, and sown the seeds of many virtues, and of political institutions, founded on ideas of human freedom!

The Klönthal, the valley into which you enter from the Pragel Pass, is narrow and wild, and thence you descend to the lower

valley of the Linth. A few cottages are to be seen in it, and Alpine pastures, where cattle are grazing. Hemmed in between the mountain walls of the Wiggis and the Glärnisch, it gives often scarcely room enough for the well kept road which leads through it, and facilitates the transport of timber; which is a source of considerable profit to the people of Glarus, as they find abundance in their deep wooded ravines. One hears the stroke of the woodman's axe; the crash of the branches; the thunder of a fall; and then, freed from its entanglements, down shoots the mighty trunk through the wooden slides or rails made for the purpose, to a spot where it is received by other workpeople, and rolled upon carriages, which take it to the saw-mill.

The Lontsch drives its foaming flood through a deep rocky bed, and sometimes vanishes from the eye beneath immense overhanging crags. In the middle of the valley it spreads itself out into a lake that receives the waters from the Glärnisch, and mountains of seven or eight thousand feet high run along the sides of the valley to the neighbourhood of the town of Glarus.

Many pretty legends hover over these mountains, for here were the famous gardens of Vreneli, once, according to tradition, beautiful and fragrant, but now a dazzling icy desert; for the covetousness and wickedness of its inhabitants had awakened the wrath of Heaven, and they, and their flocks and their herds, and all their gold, were suddenly overwhelmed and buried beneath the snow. From the entrance of the valley to the shores of the Wallenstätter lake, the valley of the Linth grows broader, and leaves room for orchards, and for several villages filled with busy people. Here lies Näfels—the field of the battle of 1388, which freed Glarus from the oppressive rule of Austria, and which is still annually celebrated by a festival; and, up to the time of the Helvetic Republic, the citizens of Wesen had regularly to make their appearance at it, in suppliant guise, and implore pardon tha. their ancestors, on that occasion, took part with the enemies of the Confederation.

The mountains approach each other very nearly at the town of Glarus, so nearly, that in the longest days of summer the sun is not

there visible after five o'clock; it is completely overshadowed by the Glärnisch, which stretches its giant limbs across the valley, and has more than once threatened to bury the little town. It has a pleasant aspect, nevertheless, and is the abode of many prosperous people, who owe their prosperity to their own industry, and have managed to obtain a living out of this rocky soil, which scarcely permits the growth of anything but potatoes; the grassy Alps too here belong to private families, or particular communes, and contribute therefore little to the support of the people.

Their principal means of subsistence are furnished by cotton spinning, calico printing, and dye-houses; and very curious is the appearance of these factories, with their drying and bleaching grounds, and their white, red, and many-coloured cotton stuffs peeping out of little corners among these sublime mountains. Without these factories things would go ill with the people.

"If we in Glarus had no manufactures," said one of them to me, as we walked along, "we should have to eat each other, for we should have nothing else to eat."

Glarus, considering its dimensions, and the mountainous character of the country, may be called well peopled. Along the valley of the Linth the population is pressed pretty thickly together; and near the great factories stand handsome houses, belonging to the wealthier inhabitants, and wooden cottages, on whose roofs of shingles are piled rows of great stones, to prevent their blowing off in the violent gusts of the föhn; a wind that often rages in this part of Switzerland with terrible fury.

The working people in Glarus earn the same wages as at Zurich, or possibly rather less; for it seems a great manufacturer of that canton, Colonel Kunze, who is the owner of a dozen factories, has thought it worth while to found here several large establishments.

The principal food of these people is the potato; the salvation of the poor in many countries, since it forms their only refuge from starvation; or perhaps, some may say, their curse, for if potatoes were not, some other sort of food must be found for them, and it would probably be a wholesomer and better one; it might then be found practi-

cable to provide all the people with bread, and their nourishment would not be reduced to the lowest scale on which it is possible to support existence. The potatoes in Switzerland are bad too, soapy and watery, for here is no sandy soil in which they can develope their farinaceous particles. But it is the cheapest kind of food, and therefore the only kind that they can procure with their wages; and happily the habits of these mountain people are of the most abstemious order. They seldom get bread, and never think of butter; but potatoes, and some few other vegetables, with coffee and soup, make up their entire bill of fare.

The diet of the country people is rather worse than better, and they are exposed to much more hardship; but a country life is nevertheless often preferred to the life of the artizan. These mountaineers, accustomed to free movement in the open air, are often very unwilling to submit to the confinement of the factory; and perhaps it is fortunate that they are so, as it prevents the entire physical degeneracy that might otherwise take place.

The Swiss are not usually tall, but they are

very muscular, and can mostly bear much fatigue. A man whom I met one day going up to haymaking, told me he had eight and twenty miles to walk to the place where he was to work.

The manufacturers are strikingly pale, and meagre in their limbs; the mountain air seems to do little for them; on the contrary, the rapid changes of weather, the violent winds and piercing gusts to which they are occasionally exposed, and the severity of the winters, seem often too much for their feeble constitutions to support. Cretinism is very common among them, and many other diseases.

Far down in the valley of the Linth lie the sulphurous springs of Stachelberg, much visited by sufferers from gout and rheumatism, and from hence delightful excursions may be made into the high mountains. A series of beautiful cascades accompany the traveller all up the valley, and, if he have strength and perseverance enough to go on to the Panten bridge, he will be rewarded by a most magnificent mountain panorama.

This Panten bridge crosses, at the height of a hundred and forty feet, a rocky chasm,

from whose dark depths the Linth boils up. This bridge was built, according to tradition, by the hands of spirits, and on the following occasion.

A rich herdsman was in the habit of driving his flocks and his cattle daily across some trunks of trees, that were laid across the chasm in the old time to supply the place of a bridge, and as the animals were frightened at crossing, they crowded together, hurried each other, and many a lamb was lost.

On a stone by the way side there often sat an old man, who vainly day after day besought the rich Senn (herdsman) for an alms. The Senn was hard-hearted and covetous, and would give him nothing. One day the Senn lost several sheep down the chasm, and broke out into curses and lamentations of his evil fortune, when the old man who had begged came up to him and said, "What wouldst thou do if by the grace of God a bridge should be laid across this chasm? Wouldst thou become mild and charitable and merciful to the poor?" The Senn, of course, replied that he would in that case become a perfect pattern of beneficence, and no poor man should ever leave

him unsatisfied. That he swore, if not by his honour as a gentleman, by something equivalent.

On the following morning, behold the chasm was spanned by a bridge, and joyfully the Senn drove across it his flocks and herds; but in the evening there stood again this troublesome old man, and begged him as usual for an alms. The herdsman passed on, pretending not to hear him. The same thing happened the second and the third day, but then the old man laid hold of the covetous herdsman, and reminded him that he had broken his promise. "Away, beggar!" he exclaimed, angrily, and whirled his staff round to strike him. But, as he struck, the bent form of the old man dissolved into thin air, and suddenly a roaring wind arose among the rocks; vast fragments and blocks of stone were whirled about in the air like withered leaves, and the herdsman and his flock and his cattle were caught up by the hurricane, and then flung down into and buried in the abyss.

Such traditions are common in Switzerland, and their origin is easily understood. These rich covetous Senns, who drive the poor from

them, and are punished by Heaven for their hard-heartedness, figure in them very frequently, and their common punishment is the fall of mountains and avalanches, which bury them alive.

Panten bridge is perhaps no great undertaking for a spirit, for the chasm is not broad; but for mere mortal man to build a bridge at all in such a situation is certainly creditable. From here the way leads to the Sand Alp, through clefts and gorges, all heaped with fallen ruins and enormous masses of rock, and the path runs in many places beneath overhanging crags of such insecure aspect, that the guide hints you had better walk quickly and softly past them to avoid a misfortune.

In many places these heaps of fallen rocks and rubbish were overgrown with a rich carpet of Alpine roses, and the richest vegetation; in others there were only loose stones, that slipped and rolled down into the abyss as we passed, wakening as they fell a thousand echoes.

But how glorious was it on the Sand Alp! The icy horns of the Dodi rose high up into the

sun-bright heaven, sparkling as if with thousands of diamonds against the deep blue sky; and far around lay a wide semicircle of mountains of magnificent height and volume. The highest peak of the Dodi reaches 12,800 feet.

From a glacier on one of these mountains gushed out the river Linth, and beautiful streams were falling on all sides. The upper Sand Alp, with its green pastures, hung like an emerald belt on the snowy waste; and above this rose the blue icy pinnacles of the glaciers. Many of these mountains are above ten thousand feet high; and yet across these lies the path taken by the chamois-hunters towards Uri and the Grisons. It is, however, a path which no ordinary traveller should attempt. On the ridge of the *Kistengrat* there is a ride of two or three miles across the ice, which, when the föhn is blowing, or there is the least fog, is extremely perilous.

The Dodi is the centre of all the lofty heads that throng around him, and indeed he rears his stately crown high over all the north-east of Switzerland. It has only been ascended twice. The first time by three

chamois-hunters in 1837, and then again in the same year by a Mr. Von Durlach of Lucerne, who was renowned for his skill as a mountaineer, but whom destiny, as if ironically, sentenced to lose his life soon after by a false step on the little Hütli-hill, near Zurich.

Seen from the Sand Alp, the ascent of the Dodi does not appear so difficult; but it looks quite differently when one is close to it.

Where the eye, at a short distance from it, perceived only a steep but smooth ascent, it finds on approaching a perpendicular wall; and what appeared an unbroken plain, proves a snowy, slippery glacier, with clefts and chasms, and masses of ice tossed about in wild confusion. Large herds of cattle were grazing on the sides of the Sand Alp, but, although it was July, so much snow lay on its top that it could not be used for pasture. The herdsmen suffer a great deal from the cold, and, instead of the charming poetical life that romantic young ladies and gentlemen sometimes dream of, pass their time drearily enough in their dark, dirty, solitary huts.

The owners of Alps often farm them out for a considerable rent. The Sand Alp, for instance, is let for 750 gulden a-year, as a pasture for forty-four cows, as well as for a considerable number of sheep and goats, which are mostly received as boarders at a shilling or two a-piece. The cows are often hired as well as the pasture, and the Senn who does not possess cows enough of his own to employ the whole pasture, pays for the summer ten or twelve dollars for the hire of every cow.

Upon Alps which are common property, the cheese is made from the produce of the milk of all the cows put together, and then distributed according to the number of cows owned by each proprietor. The Senn in this case has a right to a certain share, or sometimes he makes an agreement with the owners of the cows to deliver a certain quantity, or stipulated sum, and then keeps the remainder of the produce, whatever it may be.

The forty-four cows upon the Sand Alp give daily two cheeses of forty pounds each. The hundred weight of good cheese is bought by the dealer in Glarus for sixteen gulden

(26*s.* 8*d.*), and since the Senns can deliver twenty hundred weight every month, it appears that they will have to work half the summer to pay the rent of the Alp merely.

If then we consider the toil of carrying these cheeses down the mountains, and of carrying up every necessary of life to their lonely huts, the loss of cows, which often fall from steep precipices, and if they are not killed injure themselves so much that it is necessary to kill them, we may easily suppose that few of the Senns have a very enviable life with their pastoral speculations.

Even in the true pastoral cantons of Uri, Unterwalden, and Schwyz, they are usually the poorer class who are found keeping their cows on the Alps; the richer send their men, and only occasionally visit the Senn huts, which are not unfrequently so full of vermin that it is by no means advisable to enter them. Fond as they are of old things, the opulent Swiss, even of these cantons, can appreciate the advantages of modern conveniences and cleanliness in their houses.

It struck me with some surprise, that I seldom or never met a woman or girl in these

Alpine huts, and the business, it seems, is wholly performed by men; the very reverse of the practice in Norway, where, though the men carry down the cheese and the hay from the mountains, they leave the milking of the cows entirely to the women, and only make their appearance at the huts on the Saturdays, by way of gallantry, to spend the Sunday in the company of their lady love. Here, on the contrary, the Senn descends into the valley when he wishes to enjoy the society of the fair sex.

In Switzerland, however, the preparation of cheese is an important branch of industry; and, notwithstanding the large consumption, a great quantity is exported, whilst in Norway there is not enough made to supply the wants of her scanty population.

The village of Glarus is the centre of the trade and industry of the canton, the seat of its government, and the focus of its small political life; and it possesses, for its extent, many fine buildings, which bear witness at once to its prosperity, its taste for order, and its progressive developement. There is an activity and energy about this small state,

that, in spite of its insignificant extent, has gained for it the esteem of the whole confederacy.

On the market-place of Glarus I noticed a gigantic figure fantastically painted, and illustrated by many mottoes and proverbs, which is said to be the representation of the first inhabitant of this valley, who lived alone in the land now so flourishing and populous, but then a wilderness. On some of the other houses I noticed the Austrian peacock's feathers in faded colours, and sundry coats of arms and armorial bearings.

Many an ancient race, renowned in the history of Glarus, still subsists here in its numerous descendants, and there are, all over the Swiss cantons, prodigiously wide spreading families, whose names prove that for centuries together they have inhabited the same spot. The stream of time, which bears so much away, has never been able it seems to wash them from the soil in which they have taken so deep a root; and we can hardly wonder at the obstinacy with which these families cling to the customs and prejudices of bygone ages, for the life of the individual and of the family

becomes at last identified with that of the small political body of which he and his forefathers have so long formed a part.

The constitution of the little republic has nevertheless undergone many changes, and in recent times has been fully adapted to the representative system.

In former days Glarus was a shepherd-democracy, like Uri and Unterwalden; but after the Reformation the disputes between Protestants and Catholics had brought it into a most chaotic state. Each party had its separate general assembly, its separate council and officers, and its separate legal tribunals; a division which of course gave rise to constant disputes and jealousies. And then, to make confusion worse confounded, there existed really no written constitution, any more than in the other pastoral states, but all depended, as in them, on old established custom and precedent.

In the year 1814, when all the cantons had to give in their constitutions to the Vorort, Glarus could give but a very poor account of hers; but a new spirit was stirring within her, and the great year of reform, 1830,

brought with it for Glarus also many improvements.

The Catholics were then not more than one-tenth of the population; but they were supported by the influence of the priests and the oligarchies of the other small cantons, who regarded their cause as their own; but since not only the great majority of the population of Glarus, but also the majority of the Diet, declared itself in favour of the new constitution, the Protestant reform party was triumphant, and the new constitution was introduced.

According to this, Glarus is now a republic, "one and indivisible," in which the sovereign power lies with the people, and is exercised by the General Assembly. Its fundamental povisions are, perfect equality before the law, security of person and property, freedom of trade, freedom of the press, an entire separation of the judicial from the executive power, an equal distribution of all state burthens, and a great facility for acquiring the rights of citizenship, both for strangers and foreigners. The church and the poor, education and the police, are

all under the direct superintendence of the state.

Contracts to furnish soldiers to foreign powers are abolished; and no public officer is permitted to receive order, title, or money from any without the express consent of the General Assembly. Should it in any case be granted, he is at all events forbidden to wear any such order or decoration in any constitutional assembly, or when on military service for the canton.

This prudent regulation, by which it is attempted to close a source of vanity and corruption, is to be found in many of the Swiss cantons; and, since Switzerland itself has neither title nor order, the general feeling of the people is always strongly against such distinctions among their citizens, for they are regarded as signs of subjection to foreign influence, and as symptomatic of a want of true patriotic feeling, if not of a disposition positively traitorous.

Glarus is divided into seventeen communes, which elect from one to four members to the council, according to their population. The General Assembly consists of every citizen of

the canton who has attained his eighteenth year, and is of unblemished character. Its office is to accept laws proposed, to decide concerning war and peace, and the amount of taxes and duties, and it is also the final court of appeal in all cases of importance. The Triple Council, consisting of 117 members, has to examine and prepare projects of law previously to their being submitted to the General Assembly. The Cantonal Council carries on the administration, and appoints commissions for various departments of business, including the Commission of Estates *(Standes-Commission)* of nine members, which is the actual Government.

The courts of justice proceed directly from the people, every citizen being eligible to them: and at least one member of each must be of the Catholic faith.

The communes manage each their own affairs by means of a Communal Council. The parishes choose their pastor, churchwardens, and elders, and manage the church property; and each commune has what we may call a board of education, subject however to the supervision of the state. Each commune has

also a court with the pastor at the head, called the *Still-Stand,* which regulates all matters connected with the police and the poor; and there is an especial board for the care of widows and orphans and their property.

It will be seen that the constitution of Glarus is a well-considered work, which secures the freedom and rights of the people in a democratic form of government, very different to the cantons of Uri and Unterwalden, and brings at the same time unity and organization to the state.

Its chief fault, as indeed that of all the new Swiss constitutions, is the great number of persons in authority in the canton, a number far beyond what its dimensions and its population require. They might, no doubt, be reduced without much difficulty, but the people themselves are often opposed to this, as they are apt to consider that the great number of persons amongst whom power is divided affords a sort of guarantee of their freedom. In some measure this opinion is certainly well grounded, for the jealous watchfulness of many rivals is likely to make it very difficult for any one to usurp a greater

share of authority than belongs to him, or for a governing *caste* to be formed; but it has happened nevertheless that the principal offices of state are mostly divided amongst a small number of families; partly because the salaries attached to them are so small, that none but the opulent can afford to take them.

Family influence also will always have its effect in little states, where there can be no great choice among capable persons.

Glarus extends northward as far as the Wallenstätter lake, into which the Linth falls, and afterwards, by means of the Linth Canal, joins it with the Lake of Zurich. The same excellent road which runs through the valley of the Linth, is also continued as far as Zurich, and this easy communication tends much to promote the industry of the people of Glarus. Their cotton manufactures find their way by this road over half the globe, and occasionally their enterprising manufacturers also, for the Glarus people are often to be met with in America and India. Many of those now settled in their native canton have been great travellers, and some possess commercial houses in the most distant quarters

of the world. There is no want either of enlightened, thoroughly educated, and well informed men, any more than of spirited traders and merchants. The people appear of an open, lively temper, somewhat irritable withal, and a little given to swearing, and not always very decorous in the manifestation of their feelings. I was told, for instance, of a certain Colonel, who after having belonged to the liberal party had gone over to the priests, and was consequently much out of favour, getting up at one of the rifle-shooting meetings to address the assembly, with a speech which he began with, "Dear friends and honourable confederates, I am the dreamer of Soleure;" but got no further, for a certain military captain of Glarus, to whom had just been brought a cutlet, which he was about to consume, sprang up, and seizing the said cutlet, threw it straight into the face of the orator, exclaiming, "You good for nothing rascal, if you're dreaming I'll wake you!" One might have thought that such an insult as this, especially between two officers, could only be wiped off with blood; but, it seems, no such consequence followed. It is very remarkable in-

deed that the Swiss, surrounded by nations amongst whom the duel flourishes still in full glory, should so seldom have recourse to this mode of settling disputes, or revenging injuries; especially as every man is acquainted with and mostly well practised in the use of fire arms, since their favourite popular amusement is rifle-shooting, and that they cannot certainly be accused of wanting personal courage. It can only be accounted for by the absence of a nobility, and of a military class, who might keep alive chivalrous prejudices. Duelling presents itself certainly in its rudest form among the planters of America, but the practice is inherited from Europe, and in Switzerland the coldly national calculating temper of the people, and the sobriety of their general mode of thinking, is greatly opposed to such a practice.

In contemplating the high dark mountains that surround the Wallenstätter lake, rising up to the line of perpetual snow, this vast wilderness of craggy summits, one beyond the other, far as the eye can reach, one might suppose them the abode of innumerable wild beasts. But it is not so; human life has made its way

into their remotest recesses, and the bear and wolf have had to vanish before it. Scarcely in the deepest forests of the Grisons, or the most inaccessible rocks of the high Alps, can any one now find an undisturbed residence. If a bear makes his appearance in the Grisons, the whole country is up after it; and as for the great lämmergeier, of child-stealing notoriety, he is still more sparing of his presence. He has certainly been known to pounce on young children who had been left lying alone on the rocks while their mothers were at work, though his more ordinary dainties are young lambs and goats; but, fortunately, as I have said, this fierce ugly robber is so scarce, that many native Swiss have never seen one in their lives.

Few strangers ever find their way to this lake, although the scenery around it is of the sublimest character; it is gloomier perhaps than any other, and no great road runs near it. The rocks fall precipitously down to its dark waters, which must be crossed by travellers going in the direction of the valley of the Rhine, unless they should prefer a narrow, giddy path across the mountains, or a wide

circuit through the canton of St. Gall; and from the opposite side of the lake he can easily continue his journey to the Grisons, Voralberg, or the Tyrol.

CHAPTER II.

The Wallenstätter Lake and the Factories among the Rocks—Ancient Roman Colonies—Scenery—Ruined Castles—Appenzell and St. Gall—History—Constitution—Popular Veto—Benefits of a Republic—Obstacles to Unity—Religious Divisions—The Great Council—Enlightened Catholics—Landamman Baumgartner—Manufacturing Population—Apostacy of Baumgartner—Numerous Authorities—Public Works.

THE Canton of St. Gall, to which the opposite shore of the Wallenstätter lake belongs, is in many respects one of the most remarkable of the free states of Switzerland. That it possesses an important amount of manufacturing industry is seen at the first step within its territory, for even here, among these wild and naked rocks, lie several great cotton factories.

The strange phenomenon it presents of the close union of pastoral and agricultural with the manufacturing life I had previously met with in Glarus, but here it presented itself still more obviously. The raw materials employed by these factories are brought across the lake, and the manufactured goods re-

turned by the same watery path. No road, as I have said, leads to them; they seem to lie cut off from the world in an immeasurable wilderness. But this seclusion and separation are only apparent. Even from this remote and hidden solitude, industry has opened a communication with the ends of the earth, and many poor people from the mountains find here at least the means of subsistence.

Some ancient Roman colonies founded on the lake still exist; their names, Terzen, Quarten, Quintin, sufficiently pointing out their origin. They are inhabited by little quiet communities, and have richly cultivated orchards: a great deal of maize also is grown, and the whole country, down to the beautiful valley of the Rhine, is as rich and blooming as a garden, and certainly one of the loveliest portions of Switzerland. It is covered by far-stretching cornfields and vineyards and orchards, encircling prosperous and populous villages. A remarkably fine road runs the whole length of the Rhine valley; another to Wildhaus, a place quite high up in the Appenzell mountains, the birthplace of the reformer Zwinglius, and thence through the

beautiful and industrious Toggenburg, where the river Thur flows, and waters many a pleasant valley. The Rhine forms the boundary of this canton, separating it from the little principality of Lichtenstein and the Voralberg, which occupies the right bank of the river as far as the Lake of Constance, and through which run chains of mountains from six to eight thousand feet high, but sinking gradually as they approach the Lake of Constance: to the left lie the mountains of St. Gall—a wild throng of grey, naked, cloud-piercing crags, which, after encircling the Wallenstätter lake, join the mountains of Appenzell, whose highest peak, that of the Santis, often appears piercing the clear blue sky, while far below its top it is wreathed by a garland of clouds.

The broad Rhine flows here through a flat sandy bed, and on either bank on projecting rocks and headlands lie ruins, which speak to the traveller of the middle ages. Here indeed appears to have been a soil most favourable to such productions, for far along the whole Rhine valley, and through the Grisons, and buried in the deepest recesses of her

mountains, we find crowds of ruined castles and convents. The Grisons alone have a hundred and sixty castles, often situated on the tops of high bold cliffs, or on rocks rising from the beds of the rivers, their towers and battlemented walls, and shattered arches, awakening a twofold feeling of satisfaction in the traveller; first, that the time has gone by in which they served to shelter a fierce and rapacious nobility; and secondly, by the enjoyment of their picturesque beauty, now that they serve only as ornaments to the landscape.

A glance at the map of Switzerland is sufficient to suggest the importance of St. Gall, for it lies as the frontier canton towards Austria, and with its port of Rorschach, on the lake of Constance, forms the principal channel of the Swiss trade with Bavaria and Wurtemberg, which by Lindau and Friedrichsafen carry on a very lively commercial intercourse across the great lake; and, as we have seen, provide the whole east and north of Switzerland with corn, cattle, butter, and many necessaries. The same glance will show how St. Gall completely incloses another canton, that of Appenzell, which again is subdivided into

two half-cantons; so that a state, which itself only possesses about 160,000 inhabitants, is yet large enough to inclose two others, not only politically separate, but differing again from each other in laws, religion, occupation, manners, and even language, and which have remained separate for centuries, without showing the least tendency to amalgamation, or even to an approach towards each other. If there can be found any where an example sufficient to show that the whole national life of Switzerland is merely a narrow, petty, parish life,—in which it is, indeed, "every one for himself," but they can hardly say with the proverb, "God for us all," (for in the intensity of religious differences they seem as if the God they worship could be scarcely the same)—if there is a striking example of this to be found, it is in the cantons of St. Gall and Appenzell.

St. Gall itself consists of many formerly separate lands and districts, once subject to many different masters, and whose destinies have been very various. In the Roman time it belonged to Rhœtia; afterwards to Allemannia; subsequently it was divided between the Abbots of St. Gall and the Counts of

Toggenburg, of Werdenberg, and many Barons. But the people, weary of the oppression of the Abbots, broke their bonds in the year 1400; the town of St. Gall in 1452, and joined the Swiss Confederacy, and Toggenburg became the scene of many a bloody fight between the Nobles and the Confederates; but finally the city acquired a considerable territory, which it ruled by means of governors; and these subject lands did not gain their freedom till the period of the French Revolution.

Napoleon's Mediation Act threw many districts together into the present canton of St. Gall; and, although after 1814 its former masters showed some inclination to resume their authority, the people of the canton exhibited such a determined spirit of resistance, that it was thought better to acknowledge it as an independent state. Down to the year 1831 the old constitution subsisted, by which the country was placed wholly in the hands of a commercial and landed aristocracy; but the July Revolution overthrew it also, and a new one was established, which placed St. Gall among the liberal or radical cantons.

The foundation of this constitution is the

sovereignty of the people, as well as equality of political rights amongst all citizens; freedom of trade and industry; of the press; publicity of all judicial proceedings; entire separation of the judicial and administrative functions; perfect equality between Protestants and Catholics: in short, all the conditions of civil liberty which exist in the best organized cantons.

The constitution of St. Gall has granted the people also a particular guarantee of their freedom, in providing that their ratification is necessary to the validity of all civil or criminal laws, as well for taxation, for political treaties, as for all important branches of public affairs. No law promulgated by the Grand Council can come into force until forty-five days after it has been publicly made known, in order to give time for objections on the part of the people.

Should fifty burghers of any commune require it, a meeting must be called, and then votes are taken, and if the majority should be against it, a protest is sent in against the law. Meetings are then held in every commune; and should it appear that the "Noes" have

the advantage over the "Ayes," by so much as a single voice, the law is rejected. There are very few cases in which this veto is really exercised by the people, for the Swiss in general are not eager for the employment of any political right; but that they possess such a power, and may exert it when they please, is a powerful bulwark of their freedom; for should danger threaten, the people always possess the means of keeping both their great and small councils in control. But, on the other hand, it cannot be denied that this popular veto is in itself often fraught with danger, by placing in the hands of a rude, ignorant, and dependent multitude, the mere tools it may be of an ambitious faction, or a fanatical priesthood, the power of obstructing measures the most necessary and beneficial.

Over and over again, in contemplating the character and position of the Swiss cantons, one is struck with the conviction that the republican form of government is adapted only to the earliest commencement of political society, or to its latest perfection.

Under such a form the highest measure of social and moral freedom may be attained, but

for this it is necessary that the people should stand at a high grade of moral culture, and possess a majority of wise, good, and intelligent citizens. As long as this is not the case, true liberty will be very little promoted by the mere form of a republic. The mass of the people in such a case will be as poor, as suffering, as oppressed—possibly more so—than in any monarchy, and all the advantages of freedom will be appropriated by the wealthy. The real benefits of the republican form will be limited to its cheapness, and the absence of a court, with all its trappings; of a military *caste*, idly consuming the substance of the people even in times of profound peace; of a nobility, founding all sorts of preposterous pretensions on no better foundation than their titles; and lastly, of an expensive bureaucracy, always the most pliant tools of despotism.

We must not allow ourselves to lose sight of the real and solid advantages possessed by Switzerland while noticing its defects; but we cannot help asking, how it has happened that this people, with all its freedom, has mentally advanced so slowly—why it has remained so narrow in its views? Why a free press has

produced so little real enlightenment? why, in most of the cantons, so little has been done for public instruction? why, in so many of these republics, the mass of the people is sunk in stupid fanaticism, and employs its freedom only to trample all freedom under foot?

The solution of these questions, I believe, is to be found in the narrow, exclusive communal life, and in the small extent of the cantons. A free state must be large in order that no family obligarchy may arise in it, for these are often more like great villages, where the bailiff and a few rich farmers manage every thing their own way. Yet this family influence and family connection is one of the greatest hindrances in the way of all improvement, and one of the greatest encouragements to intrigue.

Were Switzerland united into one great state she might take her proper place in the history of the world—and could the beneficent intentions of her best patriots and most noble-minded men take effect, she might stand forth as an example to the nations. There is no want of such men, who are the truest friends of freedom, but the people at large are incapable of understanding their views.

The canton of St. Gall is divided into fifteen circles, which elect the 150 members of the Great Council, the number of members sent being according to the size and population of each. The capital of St. Gall, with its 9,500 inhabitants, sends fifteen, of whom at least one must be a Catholic. In the whole canton two-thirds of the population are Catholic, so that in the great council there are 88 members of that confession to 62 Protestants; and it is perhaps prejudicial to the welfare of the state that the line of distinction is in some cases drawn more sharply between the two parties by the very attempts to maintain equality. Instead, for instance, of leaving the people free to bestow their confidence on whom they please, without reference to their political opinions in the elections, the constitution has exactly prescribed how many members shall be of one, and how many of the other sect; and, again, the separation between the two is rendered more deep and wide by the twenty-eighth article, which provides that "every separate religious party shall have its religious, matrimonial, and educational business kept wholly apart from all others;" an unlucky

paragraph, that has been already a source of infinite trouble and discontent.

By this hook has the Ultramontane party and the Romish Propaganda been drawn in and raised to its present position, from which it has been enabled in its turn to draw the canton within the influence of its retrograde policy. The majority in the Great Council, on which so much depends, had always hitherto been on the Liberal side, but during the last six years the exertions of the priests have effected a great change; many times the council has been brought to a dead lock by an equality of seventy-five votes against seventy-five; so that the matter in question had to be decided by lot, by which it was of course as often given for the retrograde as for the progressive course.

Should the priestly party succeed in obtaining a majority in the Great Council, St. Gall would immediately in all political and religious questions become anti-liberal; and indeed this would have been the case long ago, but for the city, with its great merchants and manufacturers, as well as the industrious Toggenburg and the Lake districts. It is they who have hitherto maintained the equilibrium

against the Catholic population; but it is obvious that the canton is leaning more and more to the priestly side.

It must by no means, however, be supposed that in St. Gall, as in some mixed cantons, the Catholics are all disposed to cast their influence into this scale; the enlightened Catholics have often opposed a more decided resistance to the immoderate pretensions of the priesthood than their Protestant brethren; and, as we see by the wholly Catholic cantons of Soleure and Tessin, the authorities of Catholic states may be men of as clear understanding, as sincerely attached to freedom, as well aware of the tendency of priestly intrigues, and as anxious to guard the people against them.

In St. Gall, after the acceptance of the new constitution, a powerful movement arose amongst the Catholics towards the reform of the convents, and the limitation of the power of the priesthood; and a bold, spirited, ambitious man, Mr. Baumgartner, took the lead in it, advocated the cause with great power, both by speech and writing, and became the first Radical in St. Gall, if not in Switzerland. His powers of persuasion were indeed so great,

that he induced the monks of a large and wealthy Benedictine convent of Pfeffers to consent to its dissolution. The state granted pensions to the brethren, and took possession of the revenues and property of the convent; but the most violent disputes arose as to the manner in which their property should be employed, whether for ecclesiastical and educational purposes only, or for the general uses of the state.

Baumgartner, now become Landamman, took the latter side, and there was no end of the jubilations of the Radicals over this enlightened Catholic. Afterwards, however, it seems he repented of what he had done, and would have been glad if the Benedictine monks had been still safe in their convent, and if he had never meddled with such edged tools as these notions of freedom and progress.

This Mr. Baumgartner may be regarded as a pendant to Mr. Siegwart Muller, of Lucerne, and he has probably often envied the position the latter had attained; but no one could play such a part in St. Gall; and, even were the Liberal party in a decided minority, it would be impossible to make a Lucerne of this canton.

The rich and powerful Protestant population forms a dam which cannot be broken through; and there are many well-informed and intelligent men, even among the country people, who are by no means so entirely cut off from the world as in some of the cantons. They do not live wholly by agriculture and the breeding of cattle, but in a great measure by manufactures also. More than thirty thousand people are employed in the muslin weaving and embroidery alone; the cotton factories employ ninety thousand spindles; and besides these, there are the great printing establishments, the dye-houses, and the factories of woollen, linen, and silk. There is a great number of thriving towns and villages, of various dimensions, all over the canton, and only a small part of it is occupied by high mountains. The greater portion is hilly, not mountainous, and full of rich pastures and fertile smiling valleys, where trade and industry flourish, and where dwells a numerous and active Protestant population. In such circumstances, though it may obtain a temporary triumph, the Romish priesthood is not likely to extend very far the shadow of its dark wings.

The present leader of their party is Baumgartner, who has in consequence become the object of greater reproach than has perhaps fallen on any other public man, with the exception of Siegwart Muller.

"He is a man with a forehead of brass," said a gentleman of St. Gall to me, "or he would be ashamed to look us in the face! Every word which he now utters in favour of the priests is a direct contradiction to what he said formerly. We may, and we do, constantly employ his own words to refute him, but he beats his breast, sighs over the errors of his former life, and rejoices in the light which has now been vouchsafed to him. But fortunately our people are not so stupid as those of Lucerne. They cannot understand how a man should now declare to be sinful falsehood what he formerly pronounced as divine and irrefragable truth. This must inevitably place such a man very low in public opinion, on which, in republics, all depends."

The constitution of St. Gall may be legally revised whenever such a revision shall be demanded by ten thousand of the citizens of the canton; and it is, in any case, to be done

every six years; or whenever it shall please the great council to bring the question of constitutional reform before the people.

There are in St. Gall a Catholic college of the grand council, a Catholic administration council, and a Catholic educational council; on the other side, we find an Evangelical college of the grand council, an Evangelical central council, a Church council, an educational council, and a clerical synod. With all these authorities the superintendence of the state resolves itself into almost nothing; and it may be supposed they often stand in a jealous and even hostile position towards each other. The state contributes about 350 francs a year for educational purposes to each confession, the rest is contributed by the communes, and by each party for its own members, and in these arrangements a great part of the power of the state is devolved on and divided between the two parties, who have it in their power at any time most fatally to fetter its movements.

In this canton the members of the great council are paid for their services, and this is in one respect advantageous—namely, as enlarging the circle of eligible persons, and

permitting the less opulent to accept the appointment.

The actual government is carried on by a small council of seven members, chosèn by the great one, and from amongst these the landamman is selected. The great council also elects from the citizens possessed of the franchise the members of the various courts of justice; and, as representative of the sovereign people, is the source of all power, and the first and most important authority in the state.

One cannot help something like surprise, considering the dimensions of this little republic, for it is not more than sixty miles long by forty-eight broad, at the very excellent state of roads, bridges, and public works of all kinds; but its revenues, small as they are, are expended for the general welfare, and in a manner certainly very creditable to the government of the canton. It endeavours to the utmost of its power to secure and maintain the material welfare of the people, to promote trade and industry, to improve the land; the breed of cattle, &c. and of every department of administration; and it gives, in its official reports, a full and careful account of all its

proceedings. Another merit of this government is, that it has never been induced to harass the press with prosecutions.

St. Gall, the capital, is one of the most beautiful towns in Switzerland, which no stranger ought to neglect visiting; indeed, the whole of the canton, and the still smaller one of Appenzell, which it incloses, is peculiarly worthy of attention.

CHAPTER III.

The Road through Toggenburg—Appenzell—Inner and Outer Rhodes—Village of Herisau—Primitive People—Constitution of the Cantons—Town of Appenzell—Prisons and Judicial System—Incendiarism and Infanticide—Atrocious proceeding of the Great Council—Private Boarding House for Prisoners—Punishments—Athletic Games of the Shepherds of Appenzell—Decay of Popular Sports—Waggish Propensities—Dialect.

PASSING from the Lake of Zurich, by Wattwyl and Lichtensteig, to Herisau, in Outer Appenzell, and thence to St. Gall, you traverse the beautiful verdant Toggenburg, covered all over with a most luxuriant carpet of grass and flowers; and in this genial soil, in these valleys filled with dewy freshness and abundance, you pass village after village sparkling with every sign of active life and business. Factories, bleaching-grounds, and dye-houses, are scattered about among the brooks and rivulets, alternating with beautiful country-houses; and by the road-side lie bright, comfortable-looking dwellings, surrounded with all kinds of conveniences, with their large clean windows, and wooden galleries, and or-

namental projections, and pretty roofs,—all in the neatest order, and most plainly expressing the happy condition of their owners.

Doubtless, if the inquiry were made of many a factory workman who has to toil hard enough for his scanty subsistence, he would not be without just cause of complaint; but no one in Switzerland need want—this is the universal testimony; a man who is willing to work can always find work to do, and earn at least his daily bread; and in Toggenburg there seem to be few, if any, who are not willing. Old and young all work with cheerful alacrity; and at the same time they are economical and abstemious in their way of life, and, if they can but get their soup and their coffee, are well content and willing to take the world as God has made it.

Toggenburg Appenzell, and a considerable part of St. Gall, lies between two and three thousand feet above the level of the sea, and its luxuriant grassy soil is perhaps better adapted for pasture than for corn. Beautiful strips of woodland cross from valley to valley, and nowhere is the ground of a more enchanting greenness.

Wood in general is somewhat scarce in Switzerland; it clothes, indeed, in some cases, the steep mountain walls, but the soil in better situations has been mostly turned to more profitable account. A traveller seldom has the opportunity of wandering under the cool umbrageous shelter of wide-spreading boughs, nor through mountain forests, as in Germany and Norway. The Alps are mostly bare, and the trees, when they do grow, are often in inaccessible spots; but the air in Appenzell is so pure and invigorating, and the milk so rich, so redolent of the aromatic herbs, that many visitors are drawn towards it for the restoration of health. The whey baths are indeed a considerable source of profit to the canton, and none understand these things better than the dwellers in this pastoral land. The Swiss, in general, are famous for their thrift, but the Appenzellers have the reputation of excelling all others in this quality, and of being besides remarkable for the rudeness of their manners; though this is forgiven on account of a certain comic simplicity that accompanies it—a simplicity which, however, is often half roguishness.

This is especially observable with the inha-

bitants of Inner Appenzell, or Inner Rhodes as it is called. Outer Rhodes is the Protestant half-canton, which has been entirely separated from the Catholic since 1597, and has since advanced much more rapidly than its Catholic brother. It contains about two-thirds of the territory of the canton; but the whole of this tiny state has not more than a hundred and fifty-two square miles of surface. The Outer Rhodes portion is very thickly peopled, as it contains 42,000 inhabitants; whilst Inner Rhodes has only ten thousand.* And how great is the difference in the activity of the inhabitants! In Outer Rhodes at least ten thousand people are employed in the cotton and muslin factories; an equal number in dyeing, bleaching, dressing, &c.

The large village of Herisau, with the neighbouring hamlets and scattered farms, counts about eight thousand inhabitants, and is full of manufactories of cotton, lace, muslin, and silk, and with the handsome houses of the proprietors, which are furnished, by-the-bye,

Writers of fifty years ago give the population at 16,000, so that it seems to have suffered an extraordinary decrease.—Ed.

with a most prodigious number of lightning conductors.

The houses, it is true, are of wood, covered from top to bottom with pretty little shingles, often painted, which if kindled would flare up like a torch; but it really seems to be carrying caution to an excess to stick a conductor at every point and corner, so that they stand up all round the house with their gilded tops like a row of bristling spears; and seen from a little distance the whole town presents a perfect forest of iron rods pointed at the heavens as a protection against their fire.

Herisau is a lively and uncommonly pleasant place, but its environs have no peculiar attraction. Close to it lies Heinrichsbad with its whey-baths; and there is a road thence to Trogen, the capital of this half-canton. This north-eastern portion has less manufacturing industry; it is higher and more mountainous, and depends for its maintenance more on agriculture and cattle breeding, and has besides several of the before-mentioned whey-baths, which bring in no trifling profit to the hotel and bath keepers. The mountains here rise to a height of four thousand feet, and the

pastoral mode of life commences and extends to Appenzell, Inner Rhodes, where it is almost the sole occupation, since all manufacturing industry has ceased, and for agriculture the country lies almost too high, some even of the valleys being at an elevation of eight thousand feet, and running up quite to the foot of the Santis ridge, which is covered with snow nearly all the year round.

Among these lofty mountains still dwells a most primitive race, whom time seems fairly to have passed by and forgotten: they have remained for hundreds of years apparently as unchanged as any purely natural production, and in their peculiar costume, with their red caps and red waistcoats, seem not to belong to this age. How far behind the rest of the world this little state has remained, may be imagined from the fact of their having only begun to plant potatoes in 1808.

Appenzell was formerly a part of the extensive territory of the Abbots of St. Gall; but, in contradiction to the proverb, "it is good to live under the crosier," the people found themselves grievously oppressed by their ecclesiastical lords, and, as the old Alle-

manic spirit was still strong within them, they resolved not to endure the slavish condition to which they had gradually been reduced. In the year 1402 they began a war with Austria and the cruel Abbot Cuno, and succeeded in freeing themselves from the authority both of one and the other.

After this they lived a very peaceable life till the Reformation tore the country into hostile parties, and brought in its train discord and murder. Then came the French Revolution* and the Helvetic Republic, and Appenzell was forced to accept the constitution sent from Paris, and punished for some attempts to evade it. But the Mediation Act restored the old one, and this still subsists, with little alteration; for although in 1828 the old aristocratic party was driven out, it was only a change of persons, not of measures, and Inner Rhodes is still governed by some

* Mr. Müggе has here entirely passed over the remarkable separation of the canton in 1597, by which Catholics and Protestants agreed, in order to put an end to animosity, to divide the country peaceably between them; an instance of wisdom and moderation almost unparalleled in that, or indeed in any age.—Ed.

half-dozen families, who, as an Appenzeller assured me with an oath, "have the country in their pockets."

A strange, quaint, whimsical old edifice is the constitution of the little state of Inner Appenzell; more suitable to tales and legends of the olden time than to the nineteenth century. The forms of the ancient Germanic life, many of them now withered and empty enough, are every where visible. The land is divided into *rhodes*, a word concerning whose etymology there is some difference of opinion; some deriving it from *rotte*, signifying tribe or clan; others from *roden*, meaning to root out, and therefore applied to the early settlers in the country, who rooted out the forest. Every Rhode elect on a certain Sunday in the year its reigning captain, and its *stillstehenden*, still standing, or reserve captain. It also chooses six members for the Small and eight for the Great Council, and all these united form the highest administrative and judicial power.

Every Rhode has its own property, its own banner and coat of arms, &c. but the pasture lands do not belong to the whole Rhode, but

to certain families; the companies, as they are called. In both half-cantons, according to the letter of the law, the Landsgemeinde, or General Assembly, is the sovereign power, and to this belong all citizens above the age of eighteen. In Outer Rhodes there is a second Land Council, consisting of all the captains of Rhodes; which regulates the affairs of the church and of education, and appoints committees for whatever business may require it; and as the old statute, or landbook of 1585, is of course entirely unsuited to the circumstances and wants of a people among whom manufacturing industry has made some progress, it has frequently to be helped out by provisional ordinances. Many new laws, that would really have been beneficial and suited to the time, have been rejected by the General Assembly.

The little river Sitter, which flows through the centre of Outer Rhodes, divides it into two parts, for even the division into half-cantons is, it seems, not thought sufficient. Each side of the river chooses yearly its own landamman, treasurer, and other officers of its lilliputian government; so that there are always

two of each kind in existence, and the chief authority is transferred every two years, first to one and then to the other side of the brook.

In Outer Appenzell the Rhodes have been replaced by Communes; and amongst the numerous authorities there exists a matrimonial tribunal, consisting of pastors, and some of the captains of communes, who not only regulate all matters connected with the conjugal relation, but take charge of various points of public morals, more or less relating to the same province. There is also a synod of the clergy, and a synod or conference of the schoolmasters; for in this small half-canton there are no less than seventy-six primary schools for the instruction of the people, a higher seminary in Gais, a cantonal school in Trogen, and a committee of education charged with the superintendence of the whole.

In Outer Rhodes there is an obvious progressive developement in political life observable in the management of the schools, of the poor, and of the prisons—the effect of the reforms that have already taken place in the constitution, and likely to lead to others.

Equality of civic rights, freedom of the press, the right of petition, freedom of trade, publicity of all proceedings administrative or judicial,—these form a foundation on which, sooner or later, will be raised what is still defective.

One point especially worthy of praise is, that the acquisition of civil rights has been rendered easy, and all distinctions of this nature between different classes of the country people abolished. The "homeless" are not to be found here, though in Inner Rhodes they are numerous. Only Protestants, however, can be citizens of Outer Rhodes; a restriction certainly not creditable, but probably intended as a retaliation for the exclusion of all but Catholics in the inner half-canton.

This little green alpine land, full of cows and their milkers, has but a single market town, Appenzell its capital, and but few large villages; for the people, like their forefathers, prefer living in solitary farms or hamlets of a few houses hanging on the mountain side, or lying hid in little nooks. Only a few roads, and those very badly kept, traverse this inner half-canton, and if this did not sufficiently mark the difference from the twin-republic,

the crowds of beggars would remove any doubt. Here are no poor-houses, nor places of refuge for the old and sick; and here also the system of *allmends* is in full force, and the whole society is cut up into little corporations, in the old Germanic fashion. Each of these will provide for its own, but he who belongs to none may live and die without any one troubling himself about him.

This market-town of Appenzell offers nothing remarkable in its appearance. The streets are irregular, narrow, and dull; the houses, mostly wooden ones, are small, old, and sullen looking, their colour a brown, so dark as to be nearly black; the market-place has all kinds of crooked corners, but in the middle stands a mighty and venerable linden tree, around which are held the general assemblies of the people.

The church is a memorial, and not a beautiful one, of the twelfth century, but it has lately been newly decorated with flags and banners, and other warlike trophies of the glories of the old Appenzellers, besides receiving new altar-cloths, and new dresses for its saints. As I entered it the priest was reading a mass for

the soul of a man he had just buried, and the whole parish or commune to which he had belonged was seated on the benches, and wore mourning for him. The women were in black gowns with white aprons, white handkerchiefs, and black caps with enormous white wings, a very ugly kind of head-dress, always adopted here for mourning.

The *Rath Haus* or town hall of Appenzell is an old building, whose only decoration is a collection of portraits of Landammans, but it has a curiosity in the shape of some cages, just large enough for a man to lie down in, which are used as places of confinement for prisoners under examination, and which are furnished with slides to pass the food through. As to light, air, and exercise, there is no thought of such a thing, and, as these cages are on the top of the Rath Haus, when the summer sun is hot upon it, they must have a lively resemblance to the leaden-roofed prisons at Venice; while, in the winter, it is not easy to see how the prisoners escape being frozen to death.

"Are there any other prisons?" I inquired of my guide.

"Oh yes, sir," he answered very politely, "there are the Rat Chambers, but the prisoners mostly confess when they have been a little while in these cages. Now and then an obstinate fellow has to be taken to the Rat Chambers, but then he's sure to give in."

I had no particular wish to investigate further these prisons, so admirably contrived to ensure confession, and I could easily imagine how dreadful to men accustomed to the freedom of their native mountains must be the oppressive confinement of these narrow suffocating dens; but what a frightful kind of justice is this, which subjects men so proud of the democratic freedom of their ancient community to treatment worse than that of Russians or Negroes!

There are no prisons in Appenzell established with a view to the reformation of the prisoners; but, if the sentence of imprisonment is for any long period, a negotiation is entered into with Lucerne, Zurich, or St. Gall, for the culprit to be placed in the prisons of those cantons for the term of his punishment.

For trivial thefts, frauds, or other offences of no very heinous nature, an iron chain with

a ball is often fastened round the leg; or an iron ring, with a bell attached to it, is passed round the neck; and with this decoration, and perhaps a flogging more or less severe, the offender is dismissed to his home, under the severest threats for any attempt to divest himself of his unwelcome ornaments.

In a prison at Zurich I found a man of the name of Suter, of a distinguished family of Schwyz, who had been condemned for some not very heinous offence to wear one of these iron rings. His companions, of course, made him the subject of much ridicule, and he was frequently irritated by their taunts into beating them, and was repeatedly punished over again for this; at last, unable any longer to endure this life, he obtained a file, divested himself of the ring, and then broke open his father's strong box, and taking some hundred gulden made his escape. He was taken however at Zurich, and sent back to Schwyz, where he was tried again, and one vote more would have condemned him to death. As it was, he was sentenced to twelve years' imprisonment, and sent to Zurich to undergo it.

According to the testimony of the director

of the institution where he was confined, this young man was by no means of a depraved disposition, and his first offence was of a kind that in any other country would have been punished with a few weeks' confinement, or perhaps not punished at all. But those who have once worn this shameful badge scarcely ever fail to become far more serious offenders.

Incendiarism and infanticide are, among crimes of a heavier character, those which most frequently occur in Switzerland, and the majority of those I met with in the prisons who were there for a long term, or for life, were for these offences. The former had been in most cases committed from motives of revenge, and, from most of the buildings being of wood, this crime is both easy of commission and terrible in its consequences.

In the smaller cantons, the incendiary has been in most instances condemned to death, and even in the larger, where the criminal code has been reformed and rendered milder, the severest punishments are still assigned to this offence. In Soleure this last year, a man was executed for it, the Great Council having rejected the petition for mercy, even though

it was supported by the warmest recommendation of the President, by a majority of only forty-three voices against forty; and the condemned man to the last protested his innocence. But his judges were mostly country people, peculiarly exposed to suffer from this offence, and pertinaciously clinging to the opinions and practices of their forefathers, who had always declared it worthy of death.

The crime of infanticide might perhaps meet rather less uncompromising severity, and indeed, in a country where there are no foundling hospitals, and where a large class of the people have no claim for relief on any one, there may often be grounds of mercy towards forsaken girls, who have had no prospect but that of misery and shame.

In the small cantons, nevertheless, the Great Councils sometimes make very little ceremony with women guilty of child murder; and have sometimes indeed condemned them to death, because they did not know what else to do with them.

I was told of rather a striking instance of this kind, a curious illustration of what is

sometimes called justice. A woman who had been guilty of this crime, had been, after long debate and on account of some melancholy circumstances by which it was accompanied, condemned, not to death, but to fifteen years' imprisonment. The criminal was informed of this sentence, and the authorities then wrote to St. Gall, to endeavour to obtain admission for her into the House of Correction there. It happened, however, that this institution was full, and the admittance was refused, whereupon the Great Council was re-assembled, and came to a resolution somewhat memorable.

They determined that, in consequence of the great expense that a fifteen years' imprisonment would occasion the canton, and the great trouble it would cause to find the criminal a suitable place of confinement, and since a woman guilty of child-murder certainly deserved death, and only an ill-timed compassion had decided the contrary, that they would reverse the former sentence, and have her executed; which was done accordingly, by which she was freed from all her

sufferings, and the Great Council happily saved a vast deal of trouble.

The sexton of Appenzell I found had a sort of little private house of correction under his immediate superintendence; that is to say, he received prisoners to board and lodge with him for the sum of four kreutzers (rather less than three halfpence) a day per head.

In a chamber next to his sitting room I found two beds, to the feet of which two women guilty of infanticide were attached by a long chain. The chain was long enough for the unfortunate creatures to come into the room of their superintendent and sit down. They occupied themselves with sewing and knitting, and earned thus a few kreutzers more, which they paid to the sexton for some little improvements in their accommodation. One of them, a girl with a pale quiet face, had managed to drag her chain, which she had now worn for eight years, from her bed to the little table by the window, and was diligently occupied in sewing, for she had still a living child to provide for, who had no one on earth to look to but this unhappy

mother. She received the little gift we offered her with a tearful melancholy glance; but a beam of joy lighted up her face when she informed us that in a few years she would be free. The other had yet many, many a long year to pass before she could indulge in a similar hope.

There was a third prisoner also, an old man, who had a chain to his leg, and a heavy ball fastened to it, which nevertheless he could carry in his arms, and so take walks in the open air.

The pain with which one observes many things grievously amiss in the administration of justice, and other points in these little governments, is lightened by little or no hope of a change; for no spirit of progress or amendment is abroad in them. Little does their universal suffrage, little do their meetings of every free man under the linden trees, avail them, when, ignorant, superstitious, and intolerant, they are mere tools in the hands of a few powerful families, and can be turned in whatever direction they please.

Physically the men of Appenzell are an active and powerful race, though one seldom

or never sees among them the fine stately forms often met with among the mountains and fiords of Norway, where I have seen many a peasant in his handsomely embroidered jacket, with his knife in his girdle, and his noble port, who reminded one of the champions of the Vikinger time. They have, however, by nature a great stock of muscular strength, which not only the nature of their occupations, but the frequent practice of athletic sports, tend much to increase. Many ancient games are still played, and wrestling matches held on the grassy uplands of Appenzell, and in the Bernese Oberland; and contests for the championship are carried on by the men of the different Rhodes. The strongest and most skilful wrestler gains of course much glory; at present there are three heroes, whose respective claims to this honour are disputed, and, whenever their names were mentioned to me, it was in a tone of evident admiration.

To a stranger on these Alps the herdsmen are by no means unwilling to exhibit their powers, though not without a small "consideration," which falls to the share of the victor. One of their favourite tricks in wrest-

ling, is the seizing their antagonist by the waistband, lifting him from the ground, and throwing him down with great violence on his back, and they often request the stranger to try a fall with them; but this is by no means advisable if he be not well assured of his own skill and strength, and there is not much likelihood of his being a fair match for these fellows, who would certainly surpass most of the exhibiting *athletæ* of Europe. Travellers who have confided in their own powers sufficiently to venture it, have often found themselves suddenly thrown over the shoulder of the Appenzeller, and then flung down so heavily that severe sprains and other injuries have been the consequence; and they are sure to have, by way of comfort, to endure sundry biting jokes from the successful rival and the bystanders.

Many of these young herdsmen are strong and daring enough to seize a wild bull by the horns, and throw him down; a feat, however, for which science as well as strength is required.

Another favourite feat is hurling great masses of stone, which it would seem almost

impossible for them to move from the spot, and which yet the Appenzeller will lift up in his arms, poise on his shoulder, and then, after swaying his body backwards and forwards two or three times, by a violent exertion throw forward many yards.

Sometimes they, as well as the peasants of the Berne Oberland, will relieve the *ennui* of a walk through the streets of a town, by a game which they play with stones about the size of a fist, but smooth and round. Each party rolls his stone forward as far as he can, and when it stops, one of his comrades runs forward and throws it on again, the opposite party doing the like, until the gate of the town, or some appointed spot, is reached. This would be an easy game enough in a town where the streets were straight and level; but in these Swiss towns they mostly go up hill and down hill, and in and out, and have many obstructions and all sorts of crooks and corners. There is therefore a great deal of calculation in avoiding difficulties, and making use of advantages, and in measuring the throw so that the stone may stop at a point where the next may be advantageous,

and in managing to make the stone rebound in some places and turn corners, and the business therefore often becomes much more complicated than it seems at first.

It is much to be regretted that these old athletic games have fallen into disuse in nearly all the cantons, with the exception of those I have named. Even in Uri, Unterwalden, and Schwyz, you hear complaints that manufacturing industry is beginning to encroach on the simple pleasures and amusements of the old pastoral life, and that many of the Swiss of the present day are a feeble scrofulous race of weavers, incapable by their utmost exertions of performing feats that were mere sport to their ancestors. Amongst the population of large towns and the more opulent inhabitants, these games have been superseded by the associations for music and rifle shooting; and the athletic games, if they are not quite unknown, are left to the poorest and lowest classes of the country people. All above this are getting too proud to wrestle or throw stones, but it would certainly be well worth while to encourage amusements of this nature, especially in the

manufacturing cantons, and to endeavour to accustom the young people to them, and have places set apart for gymnastic exercises.

Of the disposition to rough merriment among the Appenzell people I have already spoken. They pass throughout Switzerland for a simple unsophisticated race, who say right out whatever they mean, whatever comes uppermost indeed, and of whom one must take nothing amiss. They are therefore in some measure privileged to be as rude as they like, and to have it all set down to the account of simplicity. They seldom mean any harm however, and generally add some good-tempered remark to make amends when they perceive they have given offence, which, from their ignorance, they often do. These remarks do not apply to the people of Outer Rhodes, who are neither so ignorant nor so quick-witted, but to the mountaineers in the interior half canton; and strange enough it is that a race gifted by nature with such quick comprehension, such acuteness, and inventive power as these Inner Appenzellers, should be content to endure a form of society so antiquated, so far behind

the age, as that they live under. The Appenzell dialect is peculiar: when I had crossed the Santis chain, I found it was quite impossible for me to understand my guide, who, on his side, had just the same difficulty with me, and shook his head, contemplating me with some pity, when I professed that I was a German, and that the sounds I uttered really belonged to the Teutonic tongue. Fortunately Dr. Rath of Zurich was with me, and acted as interpreter for me on the ever-recurring question of "What did he say?" His language had so many abbreviations, raw gutturals, and unknown terms, that it sounded to me as much like Chinese or Arabic as German. In the outer half of the canton, it is, perhaps, the instruction received in the schools, and the greater intercourse with neighbours, which have enabled the people to understand German so well; but that this, and so many other differences, should remain between people living together within so small a space as that which incloses these three separate political bodies of St. Gall and the two half-cantons of Appenzell, is and always has been to me a matter of wonder.

CHAPTER IV.

City of St. Gall—View from Freudenberg—Valley of the Rhine—The Tamina—Cavern of the Hot Springs—Abbey of Pfeffers.

THE city of St. Gall lies on the very frontier of Appenzell Outer Rhodes, and is magnificently situated. By the very aspect of the place, too, its bridges and public buildings, its hospitals, orphan houses, asylums for the insane, prisons, cantonal school, gymnasium, primary schools, libraries, savings banks, reading societies, &c. the traveller peceives immediately that here he is in the centre of political life of a much higher developement.

St. Gall is the chief seat of the muslin trade of Switzerland; and a great part of the commerce of the Lake of Constance passes by this way, and increases the importance of the place, which has many opulent citizens, and many dye-houses, bleaching-grounds, and cotton factories on a grand scale.

It will be readily supposed also that the inhabitants of St. Gall exercise an important influence on all occasions in the canton, and that the busy city, with its Protestant factory-owners and enlightened men, offers a very serious obstacle to the designs of the Ultramontane party. It is and has been indeed true since the days of Carthage, that the patriotism of traders has its roots in self-interest; but it is not less true that the active, industrious, and speculative temper of men of business, is the stoutest opponent of the tendencies of Catholicism to render a people slothful and stationary, and must inevitably urge them forward on the path of progress and improvement.

Of the many beautiful points which surround St. Gall, none is more beautiful than that of the Freudenberg; a hill upon whose summit a hotel has been erected. From the balcony of this house there is one of the most exquisite prospects imaginable. At your feet lies the city, with its extensive piles of buildings, factories, churches, and towers, surrounded by the richly cultivated country,—fields, and groves, and gardens, south and

west, as far as the eye can reach, throng the rocky summits of the Appenzell land; and the more distant and loftier peaks of Glarus, a semicircle of naked glittering pinnacles, silent and vacant of all life. North and east, the glance ranges over the luxuriant fertility of Thurgau, and through countless green and umbrageous valleys, to the vast watery mirror of the Lake of Constance, its blue and silvery surface spreading out far and wide, but allowing a glimpse of the Bavarian and Wurtemberg shore. The German vine-clad hills too are there, and Lindau and Friedrichshafen, and the distant Constance, and a crowd of towns and villages along both sides of the lake, whose sparkling waters are covered with white sails glittering in the sunshine.

In the valley of the Rhine agriculture takes the place of manufacturing industry; and the people depend for their subsistence on the raising of corn and fruit. Here again, also, the Protestant form of religion disappears with the manufactures, and we meet again the Catholic Church and its many holidays, greatly beneficial to the public-houses. Along the valley of the Rhine runs the high

road that leads through the Grisons, and across the Splugen to Sargans and Ragatz, entirely through the mountains.

The wild Alps of the Prettigau, and the snowy crowns of the mountain chains that separate Rhætia from Vorarlberg, press forward even to the margin of the river, and form ranges of pointed jagged summits that run parallel with the course of the stream, and set limits to the extent of its valley. On the left bank this is done by the Colanda chain, whose cliffs, nine thousand feet high, separate the Grisons from St. Gall. Behind this enormous wall of stone lies a most remarkable spot, which I must mention before taking my leave of the canton of St. Gall.

Not far from the market town of Ragatz opens a wild rocky valley, or rather ravine, through which a mountain torrent, the Tamina, forces its foaming way to the neighbouring Rhine. This ravine lies inclosed between walls of a thousand feet high, and is so narrow, that in many places it has been necessary to blast the rocks, in order to open a passage through them wide enough for very small carriages. There is a very good road, nevertheless, and

it abounds in the most picturesque scenery of rocks and waterfalls, and dark dreary abysses, to which, during a storm, the rolling of the thunder, and the dashing of the water, and in winter the rending of masses of ice from the face of the rocks, communicates an effect of savage grandeur.

No one probably would have taken the trouble to form this road, had it not been that from the bosom of these wild and desolate crags nature has caused to gush forth a hot spring of most healing virtue, which, from year to year, many a sufferer has cause to bless.

After journeying about four miles through the ravine, suddenly, close beneath the rocky wall, there appears a massive edifice of considerable extent, on which scarcely a ray of sunshine can ever fall. This is the celebrated watering-place of Pfeffers, a cloïstral looking building, and truly expressing its origin, since it was erected by the monks of the Benedictine abbey of the same name.

The hot springs, which break forth in a remarkable cavern in the rock through which the Tamina rushes, are said to have been dis-

covered in the year 1038, by a huntsman of the abbey.

At that time the present entrance was not known, and those who wished to reach the spring had to be let down some hundreds of feet by ropes. In 1629, however, the Abbot Jodocus built the bath-house, and had the water conducted to it through pipes. Those who now wish to visit the cavern of the springs, must descend into the cellars of this bath-house, and thence pass into a gallery leading across the Tamina. A narrow slippery wooden bridge, fastened to the smooth dripping face of the rock, seven hundred feet long, and for about forty feet leading across the foaming torrent, brings you to the spring. From time to time you catch a glimpse of daylight through clefts in the rock far above your head, and then again you are in darkness, and following with uncertain step your guide, who walks before with a light. Wild waters burst out of the stone, mysterious caves open to fathomless depths within, until at length you arrive at the basin in which the waters of the spring are received. As you pass along clouds of steam often rise from the springs, and

envelope in mist the whole narrow space, while the half-rotten plank on which you are walking trembles beneath you with the perpetual thunder of the dark water; so that it is with no little satisfaction that you emerge at length from the cavern, and greet again the joyous light of the sun.

Altogether this spring forms one of the grandest natural phenomena of Switzerland. The heat of the waters is 30 deg. of Reaumur (100 of Fahrenheit); they contain iron, clay, and silicious earth, and are said to be very efficacious in many diseases of the stomach and skin, as well as in gout and rheumatism. The bath-house is capable of containing three hundred people, but is seldom full, for, as the water has now been carried in pipes to Ragatz, and scarcely loses a degree of its heat by the way, most visitors prefer remaining in the large hotel of that village, where there is a beautiful view over the valley of the Rhine, and the surrounding country, to being shut up in this dark wild ravine; a melancholy abode, into which the sun only looks for an hour or two every day, and which, as a per-

manent residence, must be anything but healthful.

Long flights of steps cut in the rock lead up to the old abbey, from which now no bell sounding across the valley tells the hour of prayer.

Pfeffers, my readers may recollect, was the abbey which by the skilful management of Mr. Baumgartner was suppressed in 1838. The finances of the convent were in a bad condition, frauds had been committed upon it to a great extent, and this formed the pretext for the State to intermeddle in its affairs, and commissioners were appointed, who succeeded in inducing some of the monks to vote for its suppression. Possibly many of the old gentlemen were glad enough to get out of their narrow cells and enjoy their pensions in undisturbed leisure. Half a dozen of them, in their black robes, with little three-cornered hats on their fat heads, and furnished with goodly protuberances in front, crowded curiously round our carriage as we stopped at Ragatz, seeming to have nothing to do but to walk about. The abbey lying in a beautiful romantic valley, at the foot of the Mauger-

thon, and surrounded by vineyards and orchards, is now empty, but still looks out with an air of grandeur over the surrounding country, so that one might imagine it confidently awaited the return of the days when its ancient owners should once more dwell peaceably within its bosom, and its princely abbots exercise undisputed sway over its wide territories.

CHAPTER V.

Road from Ragatz to Chur—Former Course of the Rhine—Fishing for Wood—Mixed Population of Grisons—Various Languages—Character of the Country—Employment of the People—Mineral Riches—Aspect of Chur—Bishopric of Chur—The Ultramontanes—Ejection of a Bishop—Education—Situation of Evangelical Pastors—Catholic Priests—Offices of State—The Grey Leagues—Recent History—The Act of Mediation—The New Constitution—Anti-Progressive Tendencies—Salt Smugglers.

Two miles below Ragatz, a bridge is thrown over the Rhine, and forms the boundary of the canton of Grisons. Whoever has time to make an excursion through the Tamina valley to the valley of Kalfeuser, may reach by this wild romantic road the glacier of Sardona, and enter the Grisons either by the dangerous paths of the chamois hunter, or with greater ease to himself from Vältis over the Toppa Pass.

The high road from Ragatz to Chur passes through the broad valley of the Rhine, full of orchards and espaliers, and the ruins of many an ancient castle; and nothing can be more exquisite on a bright sunshiny morning than this lovely and populous region, shut in as it

is by lofty mountains, yet glorious in the green fragrant robe bestowed by Mother Nature. There can be no doubt that in ancient times the Rhine by Ragatz bent its course towards the Wallenstätter Lake, after passing through which and the Lake of Zurich it joined the Aar much sooner than it does now, by the broad sweep it makes in passing through the Lake of Constance.

When this was, and what mighty convulsion of Nature determined its present course, none can tell; it is enough that Father Rhine has, apparently in pure self-will, chosen the longer road, and only left traces of his former presence in swampy levels, and a deeper tint of green.

The first time I visited this valley the windows of Heaven were opened, the Rhine overflowed its banks, black clouds hung heavily over the mountains, and the road was so broken up by the wild mountain streams that our carriage could with the utmost difficulty make its way through the mud and rubbish. The Landquart, a mountain-stream flowing through the Prettigau, drives before it masses of timber into the Rhine, and, in defiance of

the torrents of rain, a number of men were hard at work fishing out the blocks and piling them up.

These wood-fishings are very frequent among the mountains when the streams overflow. When I was in Weissbad in Appenzell it was the sole attainable amusement to me and a good many other people on a long rainy day to watch a number of half-naked men harpooning an enormous mass of wood that the streams had brought down. According to old usage, the half of the timber on the upper stream belongs to the mountaineer, but what has floated as far as Appenzell belongs wholly to the finder.

As the canton of Valais is formed from the valley of the Rhone, whose countless subordinate valleys run deep into the mysterious bosom of the highest mountains in Europe, in a like manner the Grisons comprise the great valley of the Rhine and the lesser valleys of its many tributaries. The canton stretches between the high limestone chains of the interior and the primitive formations, of which St. Gotthard is the central mass, and from the sources of the mighty stream to the

frontier of St. Gall, more than eighty miles below. For forty-eight to fifty-six miles it is broad, sometimes wooded, sometimes bare and bleak, and strewn with glacier-like masses of ice, and then again it becomes beautiful, fertile, and rich in pasture.

The Grisons is one of the largest cantons in Switzerland; its superficies is not less than 2,968 square miles, which supports a population of barely 90,000 souls, scattered among one hundred and fifty valleys. Even this scanty number is not of one race. From the earliest time the high mountain-land was the battle-field where wandering nations were led in deadly strife; but Germans and Italians, who once disputed the possession of the soil, now dwell together in peace. So obscure, however, is its earlier history, that the most numerous race that now inhabit it, the Romanesques, know but imperfectly their origin. According to the last census, there are in the Grisons but 36,000 Germans, and 46,000 speaking the Romanesque tongue, besides 11,000 Italians. All three languages are spoken; but whence the Romanesques came none can determine. According to some, they

are the descendants of the Roman armies defeated by the Cimbrians, who took refuge in the high valleys of the Rhætian Alps, and there mingled with the aborigines. Others maintain them to be the posterity of the Etrurians, who, when Italy was laid waste by the Gauls under Brennus, fled into these valleys; but neither book nor tradition authenticates the conjecture.

Their language is seldom written, and does not contain above thirty books, which are mostly on religious subjects. It is divided into several lesser, and two chief dialects,—the Romanesque, properly so called, and the Ladin. Poor in words, and uncultivated, it has little claim to attention, and is probably a corruption of ancient Italian, as these people and the Italians easily understand one another.

But, as if there were not elements of division enough in three separate descents and three languages, religion steps in to widen the breach. There are in the Grisons 55,000 Protestants and 35,000 Catholics; and peace would scarcely be so well maintained among them were it not that, every commune being independent of the other, each forms a kind

of little republic in itself, and often lies buried deep in valleys 5,000 or 6,000 feet above the level of the sea, whose ice-girdled walls separate each effectually from its neighbour.

The country is quite filled with mountains and mountain-streams, enormous glaciers, and masses of snow. High alpine chains separate it from Italy and the Tyrol, the only roads to either being mountain-passes and bridle-roads, and even these are impassable during one part of the year. In fact, there are but three roads to Italy; one over the Lukmanier, a second over the St. Bernhardin, and the third over the Splugen.

The Hither Rhine flows from St. Gotthard through the long valley of the canton, receiving in its course above fifty rivers and mountain-streams. The stream formed by the brooks that have their source in the Lukmanier, and called the Middle Rhine, is now omitted by the geographers, who admit only the two main branches, the Hither and the Further Rhine, which meet at Reichenau.

The part of the Grisons called the Engadine is watered by the Inn, which enters the Tyrol through the ravine of Finstermunz. On the

farther side of the Bernardin and the Septimer the country watered by the Adda and the Ticino belongs, both by its natural features and the character of its inhabitants, to Italy.

From the difference of height at which the valleys lie, there necessarily exists a very great difference of climate and production in this canton. In the deeper valleys all kinds of corn and the finest fruit-bearing trees flourish; the higher have rich pasture and grass lands; and the highest of all have a flora resembling that of the highest northern latitudes of Europe. Agriculture and breeding of cattle are the chief employments in the high mountain country, where there are no large towns to foster commercial or manufacturing industry.

The very striking variety in the habits and social relations to be met with in so confined a space has often attracted my attention in Switzerland. It is evidently not accident, but a kind of necessity, resulting from the physical structure of the country, which has made all the inhabitants of one district silk-weavers, of another dyers, &c. The population of the Jura could not exist but for their mechanical skill, which enables them to supply half the

world with their watches. The people of Zurich, Glarus, Aargau, Appenzell, St. Gall, and Basle would be equally at a loss without their manufacturing industry; and in the Grisons, in the district of the Engadine, a very peculiar occupation is appropriated by its inhabitants,—they supply the civilized world with pastrycooks and confectioners, of whom we shall speak further. The inhabitants of the other parts of the canton seldom leave home, but drive their herds to the alpine pastures; hunt the bear, the lynx, and the chamois in the Rhine forests, or the wild mountain recesses; cultivate their fields in the valleys below, or employ their teams of horses and oxen in the service of travellers over the Splugen or Bernhardin passes. In former times the Grisons was the grand recruiting ground for foreign service, and even now the majority of the Swiss troops in Rome and Naples are natives of this canton, whose inhabitants appear so entirely removed from the tumult of the world, and whose ancient capital of Chur is the only town worthy the name.

That the business of cattle-breeding is carried on to some extent, is evident from their

scanty statistical accounts, which reckon their horned cattle at 80,000 head, and a like number of sheep and goats. Breeding of horses is carried on only at Prettigau. The imports, including colonial productions, wine and corn, amount to about two millions of gulden. (83,333*l.* 6*s.* 8*d.*)

The canton of the Grisons is rich in minerals, but the people show very little inclination to seek for them. I was told that some foreign capitalists had established iron-works, which, from the abundance and goodness of the metal, promised considerable profit; but they met with so many difficulties,—such aversion to labour among the people, so much hostility from the communes, and so little favour or protection from the State, that the attempt was given up with loss. Besides iron, copper, and lead, all found in almost all parts of the canton, silver is frequently met with, and in Rothhorn and the Engadine even gold. They have also calamine, arsenic, sulphur, bismuth, and cobalt; so that at some future time a mining population may find here an extensive sphere of operation.

The capital, Chur, is situated at the sudden

bend of the valley, where the Rhine directs its course to the south-west. From Ragatz to Chur is three hours' drive over a fine road between orchards and tall strong houses of stone, of which material all the houses here are built. The deep arched doorway, from which a flight of wooden steps leads into a barn over the stables, the small windows and thick walls give the houses a gloomy prison-like appearance. The windows are small in almost all Swiss houses, and the rooms excessively low, for the sake of warmth in winter.

Seen from a distance, surrounded by detached country houses, with its episcopal residence and church-towers, Chur looks much handsomer than on a nearer view; for the town is old and crooked, and the streets narrow and ill-paved. The ancient houses, black and gloomy, with their thick walls, little windows, and fantastically flourished iron crosses, stand in solemn ranges like so many mummies, of whom we ask, half in fear, at what period they were young and living.

In the evening I ascended the eminence behind the episcopal palace, the highest point in the town, and looked down into the valley

of the Plessur, which falls into the Rhine at Chur. It was a beautiful prospect, with the wooded mountains glowing in rosy light, their base tapestried in vines, and the town below gleaming through a bluish vapour, its gables, towers, and cathedral glittering in the last rays of the setting sun.

The high antique buildings surrounding the cathedral and the bishop's palace form a quarter by themselves, which, separated by an old gate from the rest of the town, seems to show the desire of the spiritual to keep aloof from the temporal power.

The Grisons, with its mixed Protestant and Catholic population, must offer great temptations to the Romish Church to extend its dominion, but the power of the State in this canton has long been firmly established over that of the Church. The bishopric of Chur was a cantonal bishopric under the protection and authority of "The Grey League of God," an authority to which subsequently the whole state was subjected. Without permission of the league the chapter could not elect a bishop; at present, bishop and chapter are

responsible to the State for their administration of the estates of the see.

Through these rights the State was supposed to be sufficiently secured from the encroachments of the clergy; but since the year 1821 the Ultramontane party has made every effort to withdraw the Church from the superintendence of the State, and transform the cantonal into a regular Roman bishopric. Bishop Charles Rudolf lent his aid to the papal legate in Lucerne, the prime mover of all Catholic intrigues, to unite Chur with St. Gall, and the attempt was subsequently ratified by the bull of the Pope.

If the majority of the Grisoners had been Catholics, the measures of the priests had been sufficiently well taken to ensure success, but that was not the case, and some defenders of the people's ancient rights were even found among the more enlightened Catholics themselves.

The Great Council rejected the double bishopric, declared the state of Grisons sovereign, and paid no attention to the papal appointment of Bossi as vicar. In this state the

affair remained till 1833, when the bishop died, and still so little were the authorities inclined to submit to papal assumption, that they immediately appointed a commission to administer the estates of the see.

Hereupon the Pope's nuncio signified to the Great Council the nomination of Bossi to the united bishopric of Chur and St. Gall. The chapter accepted the act of supremacy, and the bishop, who had received consecration from the nuncio in Einsiedeln, took possession of his palace. It now became imperative to decide the question one way or the other; the State must either submit at once to the Church, or adopt some energetic measures to vindicate its own authority. Fortunately the Grisoners were firm enough and strong enough to adopt the latter alternative; the bishop was ejected by force, his revenues confiscated, and the State kept possession of the see till 1836, when the project of uniting the Chur and St. Gall was given up, and the Grisons consented to receive Bossi as bishop of Chur.

There are two Great Council colleges for the regulation of ecclesiastical affairs, a Roman Catholic and an Evangelical, in the Grisons.

The Evangelical College, from which emanate all laws and regulations relative to the Church which are binding on the Protestants at large, is assisted by two subordinate bodies, the Evangelical Synod and the Evangelical Church Council, which act as the executive to the Legislative College.

The affairs of the Roman Catholic Church are directed by their own Great Council College, over which the bishop presides. Since 1843, a Board of Education, consisting of nine members, six Evangelical and three Catholic, has been appointed, and is said to work well. If little has been done hitherto in this canton for the cause of education, the blame rests more with the communes than the government, and more than either in the habits of the people, who will scarcely allow their children to attend school for six months in the year; for the other six, when not employed in field-labour they run wild. That the condition of the schoolmaster should be a very miserable one is a necessary consequence; few have more than 100 gulden (about eight pounds) yearly for a salary, many scarcely the half; this miserable pay is generally eked out

with some clerkship in a communal office, without which indeed life could not be supported.

The Evangelical pastors are, like the schoolmasters, wholly dependent upon their flocks, by whom they trust to be annually confirmed in their ministry. If the majority are not satisfied with their pastor, they can dismiss him without farther ceremony. He is in fact hired from year to year, an arrangement well calculated to secure the congregation from the danger of having a pastor forced upon them whose views are at variance with their own; but the darker side of which it is impossible to overlook.

According to our German ideas, such a relation between a pastor and his flock certainly appears in an unfavourable light. It admits, however, of some justification; and such an arrangement contributes perhaps more to the maintenance of Christian peace and harmony than the opposite system of conferring the office for life, however little mutual esteem may subsist between the teacher and the taught: in the Grisons, this freedom of choice is of historical precedent, and that it is not

abused is proved by the fact that a clergyman is rarely summarily dismissed. It must be owned nevertheless that the lot of the pastors is not enviable, the income of the greater part does not exceed thirty pounds a year, and but two or three have as much as sixty or seventy.

The Catholic clergy are better off in every respect, they can be punished or suspended only by their spiritual superiors, the people have no voice in Church matters, and the bishops strenuously uphold their priestly immunities.

The State interferes in case of spiritual delinquency only so far as to threaten to put the law in force if the bishop shows any hesitation in calling the offender to account, and the menace has never failed to take effect.

Upon the whole, the two religious parties here, outwardly at least, are on tolerably good terms with each other. A spirit of proselytism which began to manifest itself about 1843 was checked by a very severe law. Mixed marriages, which the Catholic clergy steadily refuse to bless, are legal when performed by the Evangelical pastor alone. It seemed to me on the whole that the Catholics of the

higher ranks in the Grisons were not all inclined to submit blindly to the authority of the priests, and indeed displayed in many respects far more liberal feeling and more enlightened views than I had expected in this remote mountain country.

The officers of State, even the highest, are very badly paid; hence it is very intelligible why they should remain in a few of the wealthier families; public offices must be vacated every year, or every two years, but they are generally refilled by the same individuals.

The government is for the most part in the hands of old patricians; but the partition of the State entity into so many sovereign communes, where the will of the majority prevails, effectually checks the growth of aristocratical preponderance.

Every commune has its landamman, its presidents, and its councillors, so that in no other canton are there so many official titles as in the Grisons. Before any law proposed in the great cantonal council can be put in force, it must be laid before every separate commune. The majority in every commune passes for

one vote, and the majority of collective votes decide the question.

It is well known that the Grisoners entered into three important leagues in order to free themselves from the oppression of a powerful and ferocious feudal nobility, whose power dated from the thirteenth century, when the land became part of the German empire. The oldest of these leagues, "The God's House League," was founded by John of Werdenberg, Bishop of Chur, in conjunction with the communes of Hither Rhine, in 1396.

In the year 1424 the communes of Further Rhine followed their example, and united in the Grey League in an assembly held under the old maple-tree by the village of Truus; and in 1436 the commune of Prettigau formed the League of the Ten Tribunals. These three leagues, after they had subdued the Black League of the nobles, and destroyed their robbers' nests, formed altogether a fourth, called The Eternal League, and since that time the land lost its old name of Rhætia, and was called the Grisons (Granbünten—the Grey-leagued).

In the course of the century they joined

the Confederates; fought in 1499 with them in the Swabian war; conquered in 1512 the Valteline, Claven, and Bormio on the Italian side of the Alps, which they reduced to a state of vassalage, and ruled them with so much rigour that in 1797 they lost them again. The French included the Valteline in their Cisalpine Republic, and confiscated the estates of the Grison patricians; nor could the canton recover this portion of territory in 1814, as the Austrians refused to give it up. It remains, therefore, a part of the Lombardo-Venetian kingdom, and the Grisons were obliged to accept the very inadequate compensation of four millions of livres.

The Act of Mediation of 1803 confirmed the canton in its present limits; but peace and unity were not so easily restored. For centuries the leagues had not altered their constitution, but still formed, with their diets, presidents, and landammans, so loose a web that there could be no question of State unity. The French party, at the head of which was the family of Salis, and the Austrian, under the Plautas, Baviers, and Tscharners, had been at regular feud during the whole of the seven-

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teenth century. But the Act of Mediation now prepared the way for a better state of things. It appointed a Great Council of 63 members, a Lesser Council, composed of the old heads of the leagues, created a General Court of Appeal, a Cantonal Court, to which all foreigners were referred, and thereby centralised authority, and limited the power of the communes.

At the same time a regular post department was introduced for the first time into the canton, together with a board of health, a military commission, cantonal schools, and a school commission.

In the year 1806 the first coinage was issued; in short, the whole rude antique social edifice received new life and new impulses, but the reaction of 1814 was felt here also. The Austrian party rejected the Act of Mediation, and restored the federative constitution, against which a patriotic party rebelled, and in 1820 succeeded in forming a new one, which exists unchanged to the present time, as the movement of 1830 did not affect the Grisons.

There are now eighteen distinct hereditary jurisdictions existing in the Grisons, which

are to be blended into one in the year 1850. But if this canton, still in so many respects in the childhood of its state polity, desires to make any really important advance towards social improvement, it must begin by destroying the communal sovereignties, which only tend to cherish a narrow-hearted mistrust, totally at variance with the spirit of progress.

The Great Council, the members of which remain a year in office and may be again elected, is the first authority in the State. It deliberates on all laws, treaties, and alliances, appoints public officers, watches over the financial department, and imposes taxes, and meets regularly once a year. The Great Council also appoints a state commission for current business, consisting of nine members, three for each league.

The Lesser Council, of three members (one for each league), is the executive power. It is chosen by the Great Council from the body of the people, and sits for one year.

The Court of Appeal, for civil actions, is composed of nine members. Causes brought before it must affect property to the amount of at least 1,000 gulden.

The Cantonal Court is properly competent to act only in matters of treason and rebellion. The whole constitution of this court is, however, necessarily defective, as the powers that should be lodged in the State alone are exercised by the high and inferior tribunals of the leagues, whose authority is deeply rooted in the customs and prejudices of the people.

It is this singularly pertinacious adherence to the obsolete forms of German communal freedom that renders the Grisons so remarkable. At seventeen a burgher has attained his majority, and is in full possession of his civic rights; at twenty he is eligible to any office. The high and lesser tribunals and the leagues have all their distinct laws and privileges,—the communes have theirs; every one forms an *imperium in imperio*, every one is at liberty to change its own constitution; and even the reservation, "provided such change be not in violation of the laws of the canton," was with difficulty admitted.

If the Grisons had not been the wild, solitary mountain-land it is, such a state of society could not have endured so many centuries; but in these silent recesses men are as im-

movable as their own Alps and glaciers. They cannot and will not depart from the ways of their fathers; the life and movement of the world, and what is there called progress, is quite beyond their range of thought. They do not feel the defects of their old system; they do not want better schools or larger instruction; they have no longings after a political life which shall tax the energies of the whole for the benefit of the whole. It does not at all disturb their equanimity that the Great Council does not recognise the principle of publicity in its proceedings, that there is no talk of freedom of the press, of right of petition, right of association, and so forth; they care for none of these things. Who reads or thinks much in this country? Who in these lonely mountains troubles himself about the press?

Taxes and imposts of all kinds are extremely light withal, and therefore the motley population of Romanesks, Italians, and Germans live tranquilly enough together, and have no other anxiety than to pass quietly through life, and get the utmost profit out of their fields, their labour, and their traffic in cattle.

Few indeed are the men who cannot call a nook of mother earth their own, for the division of the land is carried to the extreme; and in addition there are the common lands, in which some communes are so rich that all their population could be maintained upon them. He who has no land of his own gets the absolute use of a portion of common land for his life. I have already mentioned the commune of Maienfeld, where the whole of the taxes are paid out of the common land, and yet enough remains to afford field and pasture to all the poorer members of the community. In the system of these common lands there lies an ancient communist idea. They belong to all, but they are made use of to assist the poor, and re-establish an equilibrium between those who have much and those who have nothing. With us such lands are farmed to the highest bidder, and the money finds its way into the Exchequer.

The annual expenses of the Grisons amount to between 200,000 and 300,000 gulden (25,000*l.*) The charge of making roads and keeping them in repair in so mountainous a country, where, from natural causes, they are

exposed to such excessive dilapidation, has caused the canton to contract some debt; but it is in a course of liquidation, and will soon be entirely paid off. A sum of 30,000 gulden is appropriated yearly for the repair of the roads, and it is sound economy so to apply their money, for the road and transit tolls make the largest part of the public revenue. The regality of salt also brings in a considerable sum; yet salt is cheaper in the Grisons than in any other canton, and very much cheaper than in the Tyrol and Vorarlberg, although it is brought thence, because the Grisons have a contract with Austria for the delivery of a large quantity of salt yearly. As the Austrian government compels its own subjects to buy their salt at a much higher price than it sells the commodity to the Grisoners, there has arisen in consequence a considerable smuggling trade. The poor Tyrolese come over the Alps by the most fearful break-neck paths, such as are trodden only by them and the chamois hunters, and carry back the sacks of salt into their own land at the hazard of their lives. A singular piece of politico-economical wisdom to compel their own sub-

jects to buy the product of their own country from foreigners, and themselves to carry on a war of persecution above the clouds to prevent their own people from procuring a prime necessity of life!

Of rich people in the Grisons there are very few. The old aristocracy, the posterity of the feudal barons and knights, is for the most part impoverished, without much landed property, and living chiefly by trade, or on the scanty proceeds of some public employment. Since the loss of the Valteline, the Eldorado of the old nobles, they have been continually sinking, and have now little more than their names and their genealogical trees, which, under present relations, are worth very little.

The old town of Chur is in many respects an epitome of the country. A dull silence broods upon it. Life rather passes over than animates it. The long trains of loaded waggons descending from the Splugen and the Bernhardin, down the Rhine valley, to the Lake of Constance, make a short halt, and pass on: diligences, and travellers by other conveyances, do the like. Chur offers no inducement for a longer stay: the wood trade

is the only one of much consequence; but in that foreign speculators sometimes make large profits. They visit the mountain valleys, and buy up enormous stocks of wood at a merely nominal price.

I was told of some Frenchmen who had once bought in the Engadine 100,000 fathoms of wood, for ten pence a fathom; so that, though they had to pay from 30,000 to 40,000 gulden export duty, they yet made a profitable speculation.

CHAPTER VI.

The Cathedral of Chur—Picturesque Houses—Travelling in the Grisons—Dangerous position of a Village—Intended removal—Reichenau—Cruelty of Nobles in former ages—The Town of Tusis—The Innkeeper-Landamman—The Via Mala.

THE Cathedral of Chur, which forms one side of the place occupied by the episcopal residence, is very ancient: some part is said to date from the eighth century. A low-browed, time-blackened portal, leads into the nave; and the effect of its massive proportions, heavy vaulted roof, side chapels with their rich gilded altars, and the antique high altar adorned with pictures and laden with dazzling utensils, was very striking, as I saw it in the evening twilight. Through the lofty windows a few lingering rays streamed on the ancient monuments and escutcheons. Here and there some solitary worshipper knelt before the shrines, their forms half veiled in the coming darkness, and the low murmur of their orisons dying along the time-stained pillars, or

lost in the long-sustained chaunt of a priest saying a mass in one of the chapels.

When I came out, the moon was shining over the Catholic seminary, which stands on the hill-side, overlooking the cathedral, and displayed to advantage the mysterious edifice where men are taught to shun the sinful aid of reason, and guard the holy Catholic Church from its evil influences. An enormous number of bats were flitting over the spacious square, and round the weather-stained saints and antique columns of the portal. They looked in their strange and noiseless flight among the dilapidated gloomy houses like the ghosts of their former inhabitants hovering around and unwilling to quit the ancient dwelling-places where they had lived and suffered. Most singular is the aspect of these massive stone houses, with their quaint ornaments of rusted iron flower-wreaths, doors covered with fantastic wood-carvings, and projecting ranges of windows. No other town in Switzerland has such ancient, picturesque, haunted-looking houses as Chur.

The next morning I drove through the Rhine valley to Splugen; and here, as in most

other parts of Switzerland, I would advise the traveller who wishes to see the country either to go on foot, or hire a carriage for himself. Two or three persons together may get a light carriage in Chur to convey them by the Engadine Viâ Mala, or up the valley of the Rhine as far as Chiavanna or Roveredo on the Italian side, for little more than the cost of the mail. But people had need be on their guard, and look well to the condition of both carriage and horses, for more miserable specimens of both are nowhere to be met with. A most shameless price will be demanded, as a matter of course, but, when the owners see that you are resolute in resisting, they generally come to terms, unless the travellers happen to be English, for that nation enjoys everywhere the unfortunate pre-eminence of being more cheated than any other people. The hotel prices are the same in the Grisons as in Zurich or Berne, as the landlords have the same tariff everywhere, but it is always safest to choose the best hotel; in Chur I would recommend the "Steinbock."

Four miles from Chur, on the banks of the Rhine, and directly under a precipitous

mountain-wall, stands the unfortunate village of Felsberg, whose imminent danger of being crushed beneath a falling mass of rock excites so much sympathy in Germany. Isolated fragments have fallen from time to time without doing any great damage; others are lying on the very edge of the precipice, and may fall at any moment. But the most serious danger lies in the enormous gaps and clefts in the mountain side, directly above Felsberg, which are plainly to be seen from below. When the waters flowing through these fissures have loosened the ground to a certain extent, a catastrophe is unavoidable. This event has been expected for years, and some of the inhabitants have erected cottages on the neighbouring hills as places of shelter; but the majority cling to their old abodes, although they must rush out of them whenever a rumbling noise is heard, or a stone falls from the mountain. In what constant terror must these poor people live; with what trembling lie down to rest, for who can say whether the morrow's sun will not shine upon their common rocky grave?

Many attempts have been made to leave

the place, and found another Felsberg; but religious fanaticism has hitherto frustrated them. Opposite Felsberg lies the village of Ems, inhabited by a wealthy Catholic community, possessed of extensive common lands, a portion of which would amply content the poor Felsbergers. Provided with sufficient funds from their own resources, the help of the State, and contributions from Germany, the Felsbergers entreated their wealthy neighbours to sell them land enough to settle on; but the request was refused. The Felsbergers are, therefore, compelled to remain on the left bank of the Rhine, and must build their new village close to the river, where they are safe from the mountain it is true, but have yearly to dread an inundation. Some precautions have been taken; dams have been made; but it is said that the construction is faulty, and promises little effective service. In no other way can these poor people be aided, inasmuch as no commune can be compelled to sell its land. The general voice is loud against the people of Ems, but to what purpose? The sovereign commune will not give way, and the State has little help to give.

The valley of the Rhine is fertile, and, as far as Reichenau, wide enough to allow of all kinds of agricultural operations. From Chur, the mountain chains stretch on either side like two enormous forest-crowned walls; further on, where the wild torrent of the Hither meets the Further Rhine, the road passes over a covered bridge, and then turns to the left to the Splugen Pass and Italy, while the valley of the Further Rhine narrows to a single road leading to the Convent of Dissentis, in the land of the Grey League, and over the Lukmanier Pass to Ticino.

In Reichenau the baronial family of Planta has a castle, extensive territorial possessions, and forests which furnish timber for the saw-mills on the Rhine, as well as a beautiful garden, much visited by the inhabitants of Chur. At the close of the last century there was an educational institution in the castle, where Louis Philippe, under the name of Challos, once gave instruction in mathematics, history, and the French language, until he was discovered, and compelled in consequence to seek another asylum.

The valley of the Hither Rhine abounds in

beautiful and sublime views. Sometimes it contracts, and the lofty mountain summits show like a long glittering snowy girdle; now it expands, and on either side of the river, on the bank, and overhanging promontories, are seen the ruined walls and towers of knightly strongholds. These ruins, to the astonishment of the traveller, are numerous even in the highest and most remote valleys; and the fortresses of Upper Rhætia stand close to the formidable ravine called the Via Mala, through which the Rhine has forced itself a path. This is the very land of story and tradition, where fearful acts of cruelty have been committed, where the lords of these castles tormented the unhappy peasantry like incarnate demons. Yet it was the deeds of these monsters that at last freed Rhætia from its thraldom. In "the Valley of Shame," the peasant Johannes Chaldar, in whose broth the Lord Von Fardün had spit, and then commanded him to eat it, griped the insolent tyrant by the head, and struck it against the bowl till he was dead. Chaldar then roused the peasantry, stormed the Bear's Castle, and the land was free.

A romantic story is attached to a castle of

Upper Rhætia where dwelt a knight notorious for his cruelty. The castle stood on a rock a thousand feet in height, accessible only on one side, on all others the cliff hung sheer over the tremendous abyss. The peasants held the fortress closely invested, the provisions were consumed, the retainers and garrison were all slain or had fled. The baron put on his coat of mail, bound a beautiful woman who lived with him, and was said to be the instigator of his wicked deeds, to the tail of his charger, and, while the axes of the infuriated peasants were thundering at the gates, he set fire to the castle, and sprang with steed and mistress from the precipice into the yawning gulf beneath.

At the entrance of this ravine stands the town of Tusis, flanked by lofty snow-covered mountains looking down on vineyards and the rich orchards of the large and wealthy commune of the Domleschgar valley, through which rushes the Hither Rhine. The town is said to have been originally built by the Tuscans, and it is interesting to note how the Italian nature and the Italian descent manifest themselves. The men with their dark faces

shaded by raven locks, their black eyes and sharply defined noses, have a very different aspect from their countrymen in the Further Rhine valley; here the country people speak only Italian and Romanesque, but in Tusis itself German is spoken, and, what is more remarkable, very good high German, which the people of St. Gall, Appenzell, and even of Zurich, do not speak; they learn German however at school, and are probably the more careful to speak it correctly because the other two languages are spoken as well.

Tusis has all the appearance of a town desolated by fire: a terrible conflagration occurred last year in a season of great drought, and on a Sunday, when great numbers of the inhabitants were in the country; so that very few houses were left standing. It is now rebuilding, but on every side lie heaps of rubbish and blackened ruins, across which the charred trees stretch their bare and shrivelled branches.

The inn at Tusis is kept by the Landamman, a kindly little man, whose property, fortunately for him, had been spared.

In all other cantons, this title of Landamman signifies the chief magistrate and head

of the State ; but in the Grisons it is borne by the mere head of a commune. Many even of the cantonal landammans are, however, not much better than peasants, though they are furnished with a long tail of councillors, judges, &c. and always addressed by their titles ; and there is a wide difference between them and the Landamman of the Diet, who stands at the head of the whole Confederacy.

The worshipful Landamman of Tusis at all events keeps very good wine, and his pretty young wife attends very nicely to the kitchen; and as the diligence stops here passengers are enabled to fortify themselves with a plentiful meal, after crossing the Splugen, and passing the defile of the Via Mala. Many travellers come for no other purpose than to see this narrow pass, and it is well worth the trouble. Close to Tusis the chasm opens through which the Rhine pours itself into the valley of Domlesch, and most romantically beautiful is the view obtained of it from the stone bridge thrown across the Nolla. This river descends from mountains of slate, and its waters are coloured quite black, so that its course through the clear waters of the Rhine is quite evident,

and it is long before the two become thoroughly mingled. On the left bank, the Albula and its tributaries stream from the snowy ranges of the Engadine, and the country all round is like a beautiful and luxuriant garden. All this beauty and luxuriance vanishes however as soon as you leave the Nolla Bridge behind you, and you enter a dark ravine, shut in by high smooth walls of rock a thousand feet high, where there is only just room for the Rhine, foaming along its bottom, and the road running close on its margin. In many places the rocks have been blasted; in others it seems that they must have been hewn asunder by Roland's sword, so smooth and sharply are they cut Here and there they are separated by green tracts, where numerous shrubs and trees throw their roots round the fragments of rock: but mostly the rocks are perfectly naked, without soil enough to nourish so much as a blade of grass. Occasionally the road runs through rocky galleries, where the masses have been too enormous to be quite blasted away, and three times crosses from the right to the left bank, and back again; bridges of one bold arch, spanning the chasm, sometimes

as much as four hundred feet above the water which foams and thunders through the granite ribs below.

This defile is called the Via Mala, and a road passed through it as early as the fifteenth century; but it was always considered a dangerous one, and in winter could not be traversed at all.

In the eighteenth century it was however much improved; and in 1825 the Austrian government joined the canton of the Grisons in repairing and improving the whole pass of the Splugen, and the Via Mala was, at great expense, put into its present condition. The cost of this work was not only money but life, for more than four hundred workmen, mostly Italians, perished in the course of its progress, principally from their own thoughtless conduct in making and charging the mines.

In looking down into the deep abyss of the Via Mala it is scarcely possible to think such a chasm could ever be filled with water, and yet this has often happened, for there is no cause of misfortune more common in mountainous countries, and especially in the Grisons,

than that of floods. The four hundred feet below the second bridge, which I mentioned, have been filled to the very top, and sometimes the water has even flowed over the road and high up the rocks.

The whole valley of the Rhine lay once under water, and a single day brought damage to the amount of two millions of Swiss francs (125,000*l.*) Fortunately such calamities are of rare occurrence, but there come years which witness many such scenes of desolation.

The village of Splugen lies in the valley of the Rhine-forest, among the mountains which it covers, and where there is often nine months of winter. The village is inhabited by some hundreds of people of German race, and has the appearance of a prosperous place, having many handsome houses, and a good hotel. Here meet the roads which cross the Splugen and the Bernhardin; and the inhabitants get a great deal of money by furnishing horses for travellers, and also by trade with Austria and Italy. The valley is about twenty miles long, and a perfect wilderness, whose savage character is increased to the imagination by the fact that it is haunted by grey and brown

bears. There are a few grassy declivities, but above them lies a measureless waste of rocks and loose stones, interspersed with a few tracts of scanty sheep-pastures, where the shepherds of Bergamo drive their flocks up to the very grottoes whence the Rhine bursts forth as a glacier-stream.

Here, as everywhere else in Switzerland, people complain that the glaciers are increasing; and there are traditions of extensive and beautiful Alps, and rich villages, formerly existing, where now is only snow and ice. Trunks of very large trees are found, where now not a twig would grow, and the streams that break forth from the glaciers sometimes wash down bones, agricultural implements, and other things that bear witness of former cultivation.

From the village of Splugen it takes two hours to reach the top of the pass, and five hours for that of the Bernhardin; from thence the mountains sink towards Italy, till they reach the shore of the Lake of Como, where the traveller is met by the warm air and warm life of the South.

At the top of the Splugen pass, the terri-

tory of the Grisons terminates, and a mile further lies the Austrian custom-house, and the passport-office, where every one is required to show a passport *visé* by an Austrian Ambassador; if he cannot, he is not allowed to proceed.

This road is far more important in a commercial point of view than the Bernhardin; and long trains of well-laden pack-horses are continually crossing it to and from Italy. The old burghers of Chur, I doubt not, look down gloomily enough sometimes, from their watch-tower at the top of the pass, on the fruitful valleys once inhabited by their subjects—the rich Valteline, Chiavenna, and Bormio, which up to the French Revolution had remained their property. The Austrian rule over these lands is certainly a milder one than that of the Patricians of the Grisons: the times are gone when the Protestants were exterminated with fire and sword, or when the Plantas and the Salis pursued each other even to the death, and traitorously called in the aid of the French, and Spaniards, and Austrians, to support their ambitious designs.

The history of the Grisons affords a terrible

lesson to republics, of the necessity of repressing the quarrels of great families and their adherents; as well as of the evils arising from the retention of subject-territories by free states. Had the Valteline been free, it would now have belonged to the Swiss Confederacy; as it is, the Austrians will take very good care not to let it go again, not only on account of the value of the country itself, but because it has the key of the mountain passes; and in case of a war it would be impossible to prevent them from pouring an army through into the Grisons, and, if it so pleased them, occupying the whole of eastern Switzerland as far as the Lake of Constance.

From Chiavenna a good road leads up to the Engadine, the valley of the Inn, which is long and spacious, and surrounded by snowy mountains and glaciers, which separate it from Italy and the Tyrol. But, though thus cut off from all the world by this mighty wall of rock and ice, and lying at a height of 6000 feet above the sea, it is a green, pastoral land, with no less than 10,000 inhabitants. The mountain sides are covered by great forests of fir, haunted by many wild animals, among others,

by bears and linxes, and on the Alps are chamois and even steinbocks; but amongst the glaciers and vast piles of desolate, naked rocks, we find beautiful grass-lands, and in the bottom of the valley, fields of barley and rye, potatoes and turnips. The climate is too severe for fruit. The winters are long; for snow falls not unfrequently as early as the month of August, and the excessively small windows in the large and otherwise well-built houses show the expectation of formidable attacks of cold. The entire *flora* of the country is that of a northern climate, and the air is so pure and dry, that meat and even fish will keep for months without corrupting. The inhabitants are a hardy and vigorous race, who immigrated in the sixth century. They live mostly as hunters and shepherds; but yet they carry on one, under the circumstances, very singular branch of industry. From these cloud-capp'd mountains and alpine valleys come most of the Swiss pastry-cooks and confectioners to be found in almost all the great cities of Europe, and even beyond the Atlantic; for they "travel the earth's wide region round," not to convert the hea-

then, but to make cakes and tarts for the faithful, and eke for the unfaithful also. How they first came to turn their attention to this branch of business, I know not; but they have now carried it on for many centuries. Their wealthiest citizens have all built their fortunes upon pastry; and, what is perhaps rather remarkable, however rich they have become, they seldom fail to return to their native valley to pass the evening of their days. Some of these returned pastry-cooks do not pass all their time here; but it is their grand object of pride to spend enormous sums upon the houses, which they often build large enough to accommodate a prince and a numerous suite, fit them up with every accommodation and luxury, and then come from time to time with their families and pass some months of the year in being admired and perhaps envied by their poorer neighbours.

They appear to make great profits by their trade, at least they all seem to grow rich; but it must be recollected that they are both very industrious and very frugal. The Engadiner may settle in Naples, or Petersburg, London, Paris, Berlin, Vienna, or New York; but he

always remains the same moderate, sober, industrious man, and, let him find his money accumulating ever so fast, is mostly to be found with his white apron before him at his kitchen table, or waiting politely on his customers. His enjoyment of his wealth he is content to defer to the time when he can return home and build himself a house, if possible, larger and finer than any that have been built there before; and this he does in many instances while he is still carrying on his pastry-cook's business, so that the fine house after all stands empty, and the master remains busy among his cakes and patties.

The canton of the Grisons is very little known even to the Swiss, for they have little connection with it; its trade and commerce are very trifling, the greater part of its inhabitants live buried in seclusion among their mountains, and pay little heed to the contentions going on in the busier parts of Switzerland.

At the Diet, however, the deputies from the Grisons have hitherto supported the Liberal side, and the instructions they have received from their Grand Council have been favourable

to all measures that appeared to tend to the advancement and progress of the nation.

The preponderance of Protestants and people of German race, as well as the influence of many enlightened Catholics, have prevented as yet the too great influence of the Roman priesthood; but a Radical canton, in the sense in which we apply the term to Zurich or Berne, it certainly cannot be called. Its numerous internal divisions hang a too formidable weight upon every movement, and it has yet much to do to release itself from the entanglement of its communal sovereignties, to simplify its legislation, and afford due weight and influence to its state representation; so that centuries may pass before these mountaineers feel the necessity of a radical reform, and, until they do feel such a necessity, it would be a very ill-advised measure to force such a reform upon them.

The Grisons stand as yet, in a great measure, aloof from the struggles of Switzerland; the younger and better educated part of the population alone feel any sympathy with them; and the question of a unitary government would here meet with difficulties greater

than almost anywhere else: since there is not only cantonal sovereignty but communal sovereignty in its way, indeed a perfectly hydra-headed opposition to every innovation would have first to be conquered.

CHAPTER VII.

The Canton of Tessin—Political Disturbances—Character of the Country—Occupations of the People—The Constitution of Tessin—The Valais—The Simplon—Character of the Country—Wonderful Variety—Mental Subjection of the People—Early History, &c.

AFTER crossing the Bernhadin, a four hours' journey brings you to Roveredo, and, in an hour after that, you find yourself in the canton of Tessin, or Ticino, the only canton of Switzerland that lies on the further side of the great chain of the Alps; and which properly belongs indeed to Italy, since the inhabitants are of Italian race, and speak the Italian language. It was conquered during the heroic age of the Confederacy, by Uri and Unterwalden, in their wars with Milan. It remained for three hundred years a subject territory, but appears to have been treated with mildness, since, when in 1798 it had the choice, it preferred remaining with the Swiss, under the

name of the Canton of Tessin, but afterwards escaped only by the fall of Napoleon from being declared, as he had intended, a department of the kingdom of Italy.

In Tessin it can hardly be said that an aristocracy has existed since it has attained cantonal independence. The men at the head of its affairs have been lawyers, physicians, and merchants, but they formed themselves into a clique, and did their best to secure their own power and encroach on the rights of their fellow-citizens, bestowing at the same time all offices among themselves, with a view more to their own profit than to capability for the duty to be performed. For instance, a commission of seven clergymen was appointed to superintend the military service of the canton, and seven physicians undertook the care of the bridges. The public money was often scandalously wasted; and in 1839 an attempt was made to subvert the liberal constitution that had been established, to destroy the liberty of the press, and seize on, imprison, and murder the liberal members; but the attempt failed, and the conspirators were driven out, and fled to Milan and Piedmont.

The next year, however, they returned in a sort of free corps expedition, and one troop of them advanced to Lucerne, the capital and seat of government of the canton; but the Liberals quickly assembled, and after a short action defeated the insurgents, and instituted a rigid inquiry into the number of persons concerned in it. They behaved, nevertheless, in a very different manner from the Lucerne Government in similar circumstances; there were no persecutions or arbitrary imprisonments; and, after a few months, all but the principal ringleaders were allowed to return. The present government also exerted itself, much to its credit, in the cause of popular education; but whether it will ultimately be able to keep its ground against the priestly party, whether the people, for whom it has done much, is really capable of supporting it, is what, I believe, no one can yet determine.

Two-thirds of the 110,000 inhabitants belong to the diocese of the Bishop of Como, one-third to the archbishopric of Milan, and both have their chancellors and representatives in the canton. Besides these, and the papal delegates, there are parish priests, vicars,

and chaplains, to the number of 650, twelve monasteries, and nine nunneries, making altogether about a thousand ecclesiastical persons.

Tessin is a mountainous land, the St. Gotthard and other summits to the north wearing eternal snow; but southward, towards the Lago Maggiore and the Lake of Lugano, the mountains soften down to hills. There are few glaciers compared with those on the other side of the Alps, and the milder climate allows of a greater variety of occupation. The country people are not all herdsmen, they cultivate wine and silk; and we find extensive plantations of mulberry-trees, and rich woods of the true chestnut, as well as pomegranates, almonds, lemons, and oranges.

In the northern part of the canton, where the forests that clothe the mountain sides are of fir and larch, cattle-breeding is the chief source of subsistence, but the cows are by no means so fine, or so abounding in milk, as in German Switzerland. The production in silk is estimated at about forty thousand pounds. It may appear rather surprising that, in spite of all its advantages of climate and of soil, which is generally very fine, Tessin is any-

thing but a rich canton; a great part of its population is both poor and very ignorant, and it is certainly no good sign that as many as ten thousand of them have to leave their country every year, and wander into all the great towns of Italy in search of work and bread. The chimney-sweepers, porters, waiters, cheese-dealers, and travelling glaziers of Italy, are for the most part citizens of the republic of Tessin, who seem to know no better way of getting their living.

If, with her free constitution, the canton cannot find means to maintain so moderate a population, some great evil must exist somewhere, there must be "a something rotten in the state" of Ticino.

Possibly the numerous feast and fast days, and the immense numbers of the clergy, and the one-and-twenty convents, may have something to do with it; and it must be added also, that the people have much of the disinclination to work which is so common a malady in Italy. The diligence, the frugality, and other domestic virtues for which the northern Swiss are remarkable, have here on the south side of the Alps entirely disappeared,

as well as the order and cleanliness that are often so pleasingly exhibited in the poorest dwellings.

With the abrupt descent of the Alps we lose all this, and get in exchange the slatternliness, the dirt, and the vermin of Italy (that last, worst plague, so abhorrent to the traveller), as well as poisonous insects, scorpions, and snakes.

Of course I do not mean to say that there are not here, as well as everywhere else, industrious, orderly people, who mostly also, we may observe, far exceed the Swiss in courtesy and refinement, which indeed it is not very difficult to do; but I speak of general characteristics. Besides the wine and silk trade, the principal occupations are the manufactory of coarse linen and woollen cloth, the trade in earthenware, cheese, &c., and the transit trade across the St. Gotthard's, which, however, has much declined since the roads by several other passes have been so much improved.

By the Constitution the canton is divided into eight districts, containing thirty-eight circles; and every citizen above the age of

twenty-five has the franchise, and is bound to serve in the militia. The people of the canton is represented by the Great Council of 114 members, which forms the legislative power; and the administrative and executive functions are performed by a Council of State of nine members, who are by turns invested with the dignity of Landamman; the whole duration of the authority of the council being four years. All privileges of birth, rank, &c. are abolished, and perfect guarantees afforded for liberty of the press, security of person and property from arbitrary proceedings, the right of petition, &c.; the Constitution, in short, is as good and free a one as exists in Switzerland; but much if not all depends still on the capability of the people to give life to parchment enactments, and this can only be hoped for from good schools, and from an honest and able press.

The third canton forming the frontier towards Italy is the Valais, but it can hardly be considered the neighbour of Tessin; for between the two, there presses in the Piedmontese territory, and the chain of the high Alps, along whose summits runs the line of

demarcation. Valais nowhere passes to the south of the Alps, but forms a great valley, lying between them and the chalk ranges of the Bernese Oberland. Through this valley flows the Rhone, which proceeds from the glaciers on the St. Gotthard, where from amongst the blue icy waves gush out two powerful streams, which dash down into the narrow valley, and flow towards the Upper Valais, falling at length into the Lake of Geneva; and it is only at this lower part of its course that the Valais can be entered otherwise than through high mountain passes.

I entered it after first crossing the Grimsel, and passing through the Bernese Oberland, whose picturesque beauties of scenery are irresistible to travellers; and then climbing the Gemmi descended into the Valais, and by the Leuber valley reached the fine road which leads to the Simplon, and by the Domo d'Ossola to the Lago Maggiore.

Napoleon expended eighteen millions of francs to secure this passage for his army; and besides this there is only that of the Great St. Bernard, and some lesser and more dangerous passes.

The Roman legions crossed the St. Bernhard, and by this route the German emperors led their iron squadrons down into the plains of Italy, and Napoleon and his Frenchmen also descended by it to the victory of Marengo. It was after having felt the difficulties of this pass that he planned the road of the Simplon, which at first was declared by the ablest engineers to be impossible, and it is said that the Emperor himself discovered the means of overcoming the difficulty. There had to be erected six hundred and eleven bridges, seven galleries, and twenty places of refuge, and it occupied for six years from 20,000 to 30,000 men.

Unfortunately this extraordinary work has been of late suffered to fall much to decay, for the present government of the Valais has done little for any public work, and least of all for this, which now requires an expenditure of at least sixty or eighty thousand francs, as it has been greatly injured by the fall of avalanches and by mountain torrents. The gentlemen of Valais, however, though they do little or nothing for the road, do not forget to levy a very high toll upon it, probably too high a one for

their own advantage, for, as there are now several other convenient passes, their transit trade has in consequence of it much declined. Sardinia will not support this road, because it prefers favouring passes which are entirely its own, so that, it is to be feared, it will fall more and more to decay, unless political changes should throw the care of it into other hands.

The population of Valais is about 75,000, a very small one considering the extent of the canton; but at least one-sixth consists of naked rocks and fields of ice and snow. The upper part of the valley of the Rhine has a most wild and desolate aspect, and the bottom often narrows and the walls of rock approach each other closely, even sometimes crossing it diagonally, so that the river seems to have the greatest difficulty to struggle and force its way through; and in other parts its broad bed and stony and marshy banks show that it has frequently overflowed and caused much mischief.

Every violent rain sends down from the snowy summits of the highest mountains in Europe vast masses of water into the bed of the Rhone, and streams break out from the numerous side valleys that cause terrible destruc-

tion. A few hours are often sufficient to annihilate what the industry of man has been occupied for years in creating, and subject it wholly to the rude force of the elements. The northern sides of the mountains are mostly barren and unpeopled, and sometimes gloomy and savage, so as to remind the spectator of the mountains of Norway; the difference is, that in the Alps this sublime desolation is varied by beauty and fertility. On the southern declivities of these same mountains lie large villages with beautiful corn-fields, meadows, and gardens; the vine hangs its garlands along the roads, and chestnut and walnut trees spread their umbrageous arms over the wanderer. Here too are churches and convents, and in the bottom of the valley lie castles and towns; and often where a dark defile opens, and the eye can discover nothing but ice-fields and glaciers, the guide will point down it and say, "Good wine grows in that valley, and many rich people live in it." In Norway, among such mountains as these, there would be not a house, far less a village or a town, to be met with, and, fortunately for the people also, neither castle nor convent.

Here, in Valais, are still nobles with great domains; and here too is the Eldorado of the priests, for scarcely any where else are the people so enslaved to their will.

It is melancholy, but instructive, to trace through the history of this country the terrible effect of religious fanaticism, and the influence of priestcraft in extinguishing all intellectual power in a people; one after another their faculties decay, and die like the power of vegetation in a tree that has been sprinkled with poison. A happy, free-spirited, lively race, is operated on with slow, gradual, insidious force, till it sinks benumbed and stupified at the feet of monks and Jesuits.

"A deep intellectual night," says a modern writer," lies over the valley of the Rhone, in which every spark of culture lies quenched and dead." The whole of the youth of the country is in the hands of the Jesuits; no one is allowed to send his children elsewhere for education, and even adults must not study in foreign universities. From generation to generation obedience to the clergy is inculcated as the first of virtues, and the magistrates of the country receive from the Jesuits the

principles on which they are afterwards to govern.

In states of greater extent, such complete subjection would not be possible; even in Spain and Italy, the priests have never been so omnipotent as here in the deep seclusion of these mountain solitudes, far removed from manufacturing industry, or from any re-vivifying influence; where rude shepherds and farmers live buried in the profoundest ignorance of all that is passing over the rest of the world, and are led by superstition to give themselves up as passive soul-less instruments into the hands that are willing to guide them. This is the curse of these little pastoral republics. Even in absolute monarchies the sovereign, though he may form an alliance with priests and nobles, is compelled in some measure to consider the welfare of various classes of his subjects. In the kingdom of Lombardy, for instance, under the Austrians, no priest is allowed to open a school or become a teacher in one, without being first subjected to an examination. In Valais, the schools are, as I have said, wholly in the hands of Jesuits and Capuchin monks, and a few

years ago it was openly proclaimed, that "the clergy alone can or ought to have the care of the instruction of youth, and that every intermeddling of the state, whether in the way of superintendence or of demanding account, is an infringement on the rights of the Church, and consequently a crime against God."*

In the early history of this country, we find it inhabited by a German race, who were conquered by the Romans. The latter then made a great road from the Saint Bernhard to the shores of Lake Leman, and in their camps laid the foundation of the now existing towns of the Valais. In the fifth century it was overrun by the Burgundians, then by the Franks, and finally in the eleventh century it became a part of the Holy Roman Empire; and it was during this period, that the power

* Nothing of course is easier than to show in the conduct of the clergy with respect to education instances of the abuse of the power intrusted to them; but it would surely be difficult to prove them qualified for their office of teachers of the people, and at the same time unfit to have the charge of the education of youth. As a question of expediency, it may be desirable to appoint other teachers, but the assertion that any Church ought not to have the charge of education, appears, if carried out to its consequences, to lead to the inference that it ought not to exist as a Church at all.—Ed.

of the nobles and the bishops chiefly developed itself. The Counts of Savoy and others contended for its possession, and the powerful family of Raron oppressed the people till they drove them into revolt; and in 1419 all their castles were seized and burnt, and after a sanguinary struggle the Upper Valais (the part that had revolted) gained its freedom. About fifty years after this they formed a league with Berne, and with their assistance conquered the Lower Valais, that is, the whole valley of the Rhone from Sion to the Lake of Geneva, which remained subject to its neighbour till the French Revolution.

When the French invaded Switzerland in 1798, the people of Lower Valais consequently hailed them as deliverers, and opened their gates to them with shouts of joy. The inhabitants of Upper Valais fought against them often with heroic courage; but, like the men of Uri, Schwyz, and Unterwalden, were overmatched. Eight hundred of them were killed, and the victors, furious at the losses they had sustained in the struggle, and at the often cruel treatment of the prisoners, took a terrible vengeance.

Under the Helvetic Republic the two parts of the Valais were united into one State; but the people of the upper half could never get over the grief of having their former subjects placed on a level with them, and when the great re-action took place in 1814 they openly demanded to have their subjects restored. The Lower Valisians—many of whom in the mean time had been in the French service, and had seen much of the world—declared their intention of resisting to the utmost, and a civil war between the two parties would have followed but for the interference of the Congress of Vienna, which declared its intention of placing them on an equality. In this equality, however, it turned out that the preponderance was entirely given to the Upper Valais; for, whilst it contained but 32,000 people, and the Lower 43,000, it had four votes more in the Diet. The State Council also was to be formed of three from the Upper Valais, and only two from the Lower. The latter petitioned, while the two parties still stood sword in hand opposed to each other; but the fatal re-action in Zurich occasioned here, as in so many other cantons of

Switzerland, the overthrow of the Liberal party.

The Diet actually reversed the decisions to which they had already come in favour of Lower Valais, and appointed a new commission, consisting of men who were decided enemies of freedom. The Lower Valisians then, seeing they had nothing to hope, flew to arms, conquered their opponents, and established with remarkable moderation a constitution which provided for nothing more than equality between the two; but it made at the same time a bold attack on the power of the priests and Jesuits, and sought to withdraw the education of the people from their hands. This probably led to its overthrow; it was denounced from every pulpit in the country, and at length a sudden and treacherous attack was made upon the Lower Valisians by the militia of the Upper, under the guidance of an officer who had been in the service of Charles the Tenth.

All the leaders who fell into their hands were murdered; the rest were driven from the country, and their estates confiscated. Since then (1843) the nobles and priests have

been the undisputed masters of the country. Of popular education there is now no longer any question; no form of religion but the Catholic can be openly followed, and heretics are not even allowed to be buried in consecrated ground.

CHAPTER VIII.

The People of the Valais—Variety of Climate—A Mountain Flood—Sympathy of Neighbours—Increase of Glaciers—Deterioration of Soil—Decrease of Temperature—Bad Horses—The Gemmi Pass—The Dauben Lake—Difficult Pass—The Valley of Leuk—Water Nymphs—and Swains—Solemn Scenery—Fall of Avalanches—Stroke Avalanches—A Buried Village—Terrible Situation—Cretinism, &c.

It might be thought that the valley of the Rhone, which every year is traversed by so many thousands of travellers, is scarcely the place where men can remain in the profound ignorance I have described. Martigny, Sion, Brieg, are towns where some kind of intellectual life might be expected to develop itself, and to a certain extent it has done so; for in them have always arisen the movements towards freedom made in the canton. But trade and industry have been and are at the lowest ebb in the Valais.

The rich old families have always maintained on their large estates a certain weight and influence; and in the numerous secluded

valleys and lonely ravines—of which there are in this canton upwards of a hundred—the people pass year after year without thinking five minutes concerning politics, or inquiring what the constitution of the country may or may not be. What does it matter, they say, to poor shepherds, and grass-mowers, and chamois-hunters? If they are only left at peace, they trouble themselves as little about the world as the world about them. There are valleys about Mount Rosa, the Matterhorn, and others of the High Alpine chain, whose inhabitants scarcely ever descend even as far as the Rhone, to which no stranger ever finds his way, and whose strange figures and costumes seem to belong to some other world, and are gazed at with astonishment even in Martigny or Sion, if by some strange chance one of them finds his way down there. Sometimes the women have exactly the same costume as the men, so that it is almost impossible to distinguish one from the other; in other of the communities the whole population wears a sack tied round the neck for a garment, of which handsome costume, by-the-bye, I procured a few specimens; others wear short

jackets and broad-brimmed pointed-crowned straw hats, like the Italians, whilst their neighbours in the next valley perhaps sport thick frieze doublets and brown calico shirts.

The variety of their attire does not however equal that of the physical nature by which they are surrounded, for lemons, oranges, and rich sweet grapes, equal to the finest Spanish, will be found growing in the valley, while, a little way up the mountain, oats and barley can hardly endure the cold, and a little further the last trace of vegetation has expired. All depends upon the aspect of the valley, on the quantity of sunshine it enjoys, and whether it is protected from the cold winds or other unfavourable influences.

The south-west wind brings much rain and fog into these valleys, and if it catches you on the road it is scarcely possible to proceed among these mountains. A long, bright, warm summer is almost indispensable to the enjoyment of a tour in Switzerland. I had myself a little experience of the annoyance occasioned by bad weather while I was passing through the Bernese Oberland. I had been waiting in Berne a whole week for a

favourable change, and at last, my patience being exhausted, I determined to take advantage of a doubtful-looking day, and, trusting it would improve, set off on my drive to Thun, whence I was to proceed to Früttiglen on foot. But one heavy shower followed another, and of the beautiful vale of the Kander I saw absolutely nothing. Two long Swiss miles did I climb up the mountain, under a torrent of rain that made any attempt at protecting myself from its force quite out of the question. Swollen streams dashed down on both sides of the road, so that sometimes I had to wade along knee-deep in water. At length I arrived at the inn thoroughly drenched, and here I had to wait two long days. The rain continued unceasingly, working deep holes in the ground, and the bell in the little church near sent forth, from morning till night, a plaintive note across the valley, to summon the inhabitants to give their help, for the mountain-streams had burst their banks, and were rolling down stones and mud over the grass-lands.

The inhabitants came accordingly; and, sitting under the shelter of the projecting

roof, I watched them as they proceeded with their long, toilsome, and yet almost fruitless, labour; for the enormous masses of cloud were still rolling up from the south, and the torrents were pouring down incessantly from the mountains, whose summits had now put on a thick covering of snow. Two days did I pass here, without being able to set a foot outside the door, in this villanous inn, where, though I was very badly served, everything was as dear as if it had been the best hotel in the capital. Gladly would I have set off again through the midst of the rain, and taken my chance of being able to climb the Gemmi; but the sly old landlord knew better than to let me, and would give me neither a horse nor a guide.

It was impossible, he said; I should infallibly meet with some misfortune if I attempted it. "All up there is covered with deep snow; no horse could get up, and no guide would, let you offer him what you might."

The real truth was that he did not choose to let me so soon out of his hands; for on the second day, when a shepherd came rushing down from the mountains to warn the

inhabitants to be on their guard, for the lake up there was brim-full, and, if the rain kept on for another day, it would certainly be down upon them, he was just as anxious to get me away as he had been before to detain me. In half an hour I had a guide, who, taking my luggage on his back, and securing it by a leathern thong buckled round his forehead, began to climb with me rapidly up the mountain through the pouring rain, accompanied by the flying inhabitants of the valley, carrying their children, their beds, and whatever they valued most, out from their inundated cottages to the *chalets* of the herdsmen on the hills.

The Kander Valley, however, was saved this time, for the rain ceased in about an hour after; but the damage it had already occasioned was very serious. It is very pleasing to see how compassionate the Swiss are to each other on occasions of this kind; how friends and neighbours hasten to afford their help; how collections for sufferers are rapidly made, and the most active sympathy manifested from far and near. Distress from floods is an evil with which they are mostly acquainted from personal experience, and to-

wards which, therefore, it is natural that they should show compassion.

While I was in the valley of the Rhine the river was greatly swelled, and manifested many symptoms of an intention of swallowing up the principality of Lichtenstein, our *eight-and-thirtieth* German state. It worked its way for some distance into the land, formed itself a new arm, and Heaven knows to what further extremities it would have proceeded had not the Swiss hastened across to the assistance of the distressed subjects of the German potentate.

In travelling through the Kander Valley I had the company of a pleasant, intelligent man, a pastor, who, in spite of rain and wind, gave me a great deal of information concerning the mode of life of the people of his parish, as well as concerning the mountains around, with which he appeared thoroughly acquainted. He confirmed the account I have invariably heard from inhabitants of the country, that the glaciers and masses of ice on the Alps are constantly increasing, and the pasture-land diminishing in the same proportion. Many a valley he was himself acquainted with, which

in the last century fed large herds of cattle, where now scarcely as many single head can pick up a scanty subsistence.

Thus, for instance, the Gaster Valley a hundred years ago afforded pasture for six hundred cows during the summer; fifty years ago about half that number could find food; now it will barely support seventy. This same complaint I heard repeated in many different quarters by the herdsmen on the Furka, and in the Grisons. The ice and snow are continually augmenting; the glaciers are pressing down more and more into the valleys, and filling them up; the temperature is sinking; the soil deteriorating and growing marshy. What can be the cause of this alarming change? Are the Alps rising higher, forced upwards by some powerful action of subterranean fire? a cause that is conceivable with the chalk formations; or does this alteration of climate proceed from accidental causes of a temporary nature?

This much is certain, that where large trees once grew no tree will grow now; and that large roots are found beneath what is now everlasting snow. In some valleys, where the

mountain-sides are clothed with firs, they are obviously dying away, and no art can make a young plantation prosper. In the Ursern Valley the few pines left by Suwarrow remain, but they do not increase; and, in descending from the Wengner Alp, at the foot of the Jungfrau, to the Grindelwald, you see to the left a number of dying pines, whose blackened branches have as spectral an appearance as those on the Altenfiord, in Norway, beyond the Polar circle. On the Wengner Alp itself attempts have been made for years to encourage the growth of trees—they will not succeed; and it is not till three or four hundred feet lower that they flourish in luxuriant vigour.

From the Kandersteeg, in Berne Oberland, to the Leuker Bad, in the Valais, across the Gemmi, is a hard seven hours' journey, but by no means dangerous, and on the Bernese side, at least, hardly even difficult. There is another way, but a much rougher one, across the Lotschen mountain, which is covered with glaciers.

The Gemmi pass is only adapted for pack-horses, who have a toilsome and painful path

enough over the rocks. They are mostly wretched animals too, and in Valais, if possible, still worse; and the mules which you get at Martigny, to cross the Col de Valme, on the Tête Noire, to Chamouni, are old, ill-fed, and extremely insecure. The horses on the mountains of Norway and Sweden are bold, clever, untiring creatures, and so sure-footed that you may ride without the slightest fear on the very edge of precipices. On these stumbling Swiss horses, on the contrary, you are never sure of your life a moment, and the blame is principally to be laid to the charge of the grasping covetousness of the innkeepers, who let out the worst horses possible at the most extortionate prices. If the government of Berne ever sets to work in earnest in the cause of reform, it is to be hoped it will not fail to bring these landlords a little into order, and espouse the cause of the helpless traveller, now subjected to such unmerciful fleecing; but it is by no means certain that it will do so, for, if there is one point in which governments and people in Switzerland are thoroughly agreed, it is that of the expediency and propriety of extracting as much money as possi-

ble from the pockets of a stranger. This is a privilege that the ruling powers grant to their subjects, with the most cordial good will; but they really should, for the sake of fair play, see that tolerable means of transport are afforded in return.

Almost at the top of the Gemmi pass, 6000 feet above the sea, in a deep, wild ravine, lies a small black-looking lake, near which stands the desolate, lonely inn of Schwarenbach. It is in this gloomy solitude that Werner has laid the scene of his grim tragedy of the Twenty-Fourth of February; and, until the last few years, the house really had the appearance of a murder-den. It has lately been entirely rebuilt; but in the winter the occupants leave it, and descend into the Leuker Valley,—for who would pass the inclement season in this rocky chasm, in the midst of a wilderness of ice and snow?

At this point the Government of Valais thinks proper to levy a toll of one batz for every traveller, and two for every pack-horse. What the toll is for, it would be hard to say; for nothing whatever is done to improve the pass, and not unfrequently there is some

difficulty in finding the road at all, whilst at any moment the greatest possible facility is afforded for breaking your neck.

I was reconciled however to all the annoyances of the way, when suddenly, just as I had reached the summit of the pass, at a point 7,000 feet high, the thick clouds were rent, and the sun shone out with victorious splendour, and showed the alpine peaks wrapt in their mantles of dazzling white, —and even the dismal Dauben lake below glittering like a dark jewel.

This strange-looking lake receives the waters of several brooks that descend from the glaciers above, but has no visible outlet. Probably the water finds its way out through some unknown clefts and crannies, and goes to feed the springs of some lower valleys; for it is impossible that evaporation alone should maintain the equilibrium. The icy pool supports no living creature; and all around lie naked rocks, whose deep rills and gullies seem to confirm the opinion of Agassiz, that these High Alps were once wholly covered by glaciers, which for thousands of years poured their melting waters over the beds of chalk,

and gradually wore their surfaces to the perfect smoothness which they so often present.

As I turned to descend into the Leuker Valley, violent gusts of wind were rushing across the mountains, and bending the few scanty blades of grass and feeble flowers which showed the first efforts of reviving vegetation. On the left the giant Altels reared his head high into the glowing evening sky, and near him shone the scarcely less lofty Rinderhorn; whilst on the other side the Snowhorn and the icy piles of the Lammern glaciers formed a magnificent framework to the picture. At a sudden turn in the road there lay in full view beneath our feet the Leuker Valley, to which we were to descend by a zigzag road cut in the face of a really almost perpendicular wall of rock, and the parapet in such a state of decay that the greatest caution is necessary to avoid a serious misfortune. This and another grievance is common on these high mountain-passes, namely, that when rocks have been blasted it has not been thought indispensable to remove the large sharp fragments thrown about on the road. If it is but just possible to get through, that is thought suffi-

cient; the mountaineers in their great shoes thickly studded with nails feel comparatively little inconvenience, and travellers and their horses may stumble on as they best can.

The green, sheltered valley of Leuk, with its stately mansions, baths, and hotels, in the midst of this icy mountain wilderness, seems like the product of enchantment. We are transported as by the stroke of a wand from the eternal silence of the uninhabitable desert to the immediate vicinity of a high artificial civilisation.

The springs of Leuk, which form the baths, though rising in the midst of glaciers, are of the temperature of 40° of Reaumur (121° of Fahrenheit), and are considered very serviceable in gout, rheumatism, and many diseases of the skin and bones. Many thousands of invalids come to them every year, not only from Switzerland, but from France; indeed the majority of its visitors are from the gayest circles of Paris, so that I was not surprised on my arrival to find here a Rothschild, and a great number of counts, barons, and ladies from "la crême de la société."

In the morning they all swim about to-

gether in the most Arcadian fashion in the great basin of the bathing-house, many remaining in the warm water several hours, and even breakfasting and doing little works at floating tables; and very pretty many of the ladies look in their white bathing mantles, swimming about like water nymphs, and often employed in weaving garlands of flowers, which they send floating along to the gentlemen of their acquaintance, with now and then a few pretty little covert meanings lurking amongst the flowers. I spent two days at Leuk, and bathed like everybody else, made some agreeable acquaintances in a short time, and had some pleasant excursions to the waterfall of Dala, the Dala Glaciers, and the Torrent-horn, which no one coming to Leuk should neglect to visit, for he obtains thence a grand view of the whole mass of the Bernese mountains, the Jungfrau and her neighbour giants, and across the Valais to the chain from which Mount Rosa lifts her twin peaks, sometimes wrapped in a thick veil of clouds, sometimes radiant in glorious light; and all round the horizon the blue streaks of the glaciers are seen as if hanging in the clouds.

Magnificent as is this high alpine scenery, it wearies nevertheless sooner than might be supposed. The profound death-like stillness that reigns, the perfectly unchanging character of these vast masses, which, not only from age to age, but from thousand to thousand years, stand there motionless, and subject to no variation of aspect but what is occasioned by the clouds floating over them, becomes after a time oppressive, and after dwelling long on their sublime desolation the eye gladly turns to the green valley and the sparkling waters of the Rhone in rapid motion.

On fine days, when storms are followed by sunshine, what are called summer-avalanches may be seen falling in countless numbers from all the peaks and summits of the mountains; these are long snow-drifts, caught up by the wind and enveloped in a whirling cloud of white dust: a hollow, cracking sound follows these falls, which would otherwise have no other effect than the scattering a little snow in the air, as they are quite unaccompanied with danger, occur only in the highest mountains, and remain lying in the clefts and

hollows, seldom or never reaching inhabited places.

These spectacles are often to be seen in the neighbourhood of Leuk. In winter, however, and at the approach of spring, care must be taken to avoid the roads in which avalanches are likely to fall. Leuk itself has, at such times, in spite of its walls of earth and stone, often received much injury from avalanches, one of which in 1719 overwhelmed the whole village, killing fifty-six people. In 1758, still greater mischief was done, and scarcely a year passed without some injury being received, till 1831, when a strong sloping wall was erected, for the purpose of directing the fall of the avalanches to the Dala ravine, an intention which has in a great measure succeeded.

The mountain cantons, particularly the Grisons and Valais, have suffered almost incredible injuries from avalanches during snowy winters. Those which fall after the frost has kept the snow loose and light are called *dust-avalanches (staub-lawinen)*, since their inner mass, composed of lumps of ice and rocky fragments, is enveloped in an enormous cloud of loose snow. These masses,

whose fall is accompanied by a loud cracking sound, and a tremendous whirlwind, which nothing can withstand, rush down into the neighbouring valleys, often destroying in a minute hundreds of human lives. *Stroke avalanches (schlag-lawinen)* is the name given to those which fall in spring, at the commencement of rainy weather, when the *föhn*-wind blows, and the snow begins to melt.

The traveller in the higher alpine valleys will often meet, even in the midst of summer, with enormous avalanche-remains, which block up his road and bridge the brooks and rivulets with ice. I have often experienced much difficulty in getting across these hills of slushy snow, which in their fall sometimes tear down whole woods, that have been growing on the mountain sides, or, occasionally, push before them the whole mass of land, trees and all, and leave it standing in quite another place.

Thus in 1749, the entire village of Rucras, in the Taneltsh Valley in the Grisons, was pushed forward so gently, that many of the inhabitants were not awakened from their sleep till some hours after, when they found

their village buried in snow; and in the year 1806, an instance occurred in the Calanca Valley of a great tract of forest-land being literally carried over a village that was on a lower part of the mountain, and set down on the opposite slope. Most of the village suffered but little injury, but on the roof of the parsonage-house a mighty pine-tree was fixed, almost as firmly as if it had grown there.

Out of a hundred people in the village of Rucras, sixty were dug out in safety; and this is no uncommon occurrence when they happen to lie beneath the loose snow that forms the outer envelope of the avalanche; when they are struck by its inner kernel, they must inevitably be crushed or suffocated; and it is very seldom that they are able to do any thing for their own deliverance, for they are so enveloped in snow that they can scarcely move a limb.

A strong active man who was my guide through the Lotsch Valley, told me that he had once, when a young man, been buried under an avalanche. He had seen it advancing, but, perceiving that it was impossible to avoid it, had thrown himself down, and clung

to a fragment of rock to avoid being carried away by the hurricane that always precedes the avalanche, and which has been frequently known to whirl up men and cattle into the air, and sometimes even to bear them across rocky chasms and precipices before it finally delivered them as a prey to the still more formidable foe. An enormous mass of snow passed over him, but as he was partly sheltered by the fragment of rock, it fell so that he still had some room to move, and he soon perceived that it was not very dense.

He could do nothing however but wait for help, and it was not till some hours after that he heard the sound of the shovels and spades of his neighbours over his head. He endeavoured to make himself heard, and exerted his voice to the utmost, but quite without effect, they heard nothing, though he, after a while, could distinguish every word they said. A terrible fear seized him that they might perhaps imagine that their toil was fruitless, and give it up and return to their homes, which many indeed wished to do; but to the perseverance of two or three he owed his rescue from the dreadful fate which really

befel many of his less fortunate neighbours.

It is a most painful circumstance attending accidents of this nature, that, while the buried persons can distinctly hear every sound, they can never succeed in making their loudest cries, or what they imagine to be loudest, audible to those above them; and it is difficult to conceive the anguish and despair that must seize on these poor creatures, when they perceive that those who are working for their release are about to relax or renounce all further efforts.

There are instances of whole households having remained for eight or nine days together under the snow, and supporting themselves on the milk of a goat, or any little stores of food that their cottages might contain, until they were dug out. Such cases are, however, rare. The greater number are immediately suffocated, or buried so deep that they cannot be found.

One night, the 12th of December 1808, was so fatal from the fall of avalanches that many hundreds of people perished, and gardens, houses, villages, fields, and woods, were

destroyed, so that the damage amounted to upwards of two millions of Swiss francs; and no year passes in which some accidents of the kind do not occur, and in which some human lives are not lost by them. There are some spots where every year many avalanches fall, and always follow the same course; but the danger has been in many parts of Switzerland greatly increased by the cutting down of the woods that clothe the sides of the mountains, and which afford the best protection from it.

On the roads over high mountains, strong projecting roofs and galleries have been made in dangerous places; or sometimes vaulted passages of solid masonry; but, notwithstanding these precautions, it is most prudent to avoid these roads in winter. Those over the Splugen, the Bernhardin, and the St. Gotthard, are far from safe.

On the latter it is well known how the monks issue daily from their hospital with their beautiful sagacious dogs, to rescue persons buried in the snow. Sometimes in very bad weather the dogs are sent alone with a strong cord fastened round their necks, and a bottle of wine tied to their collar; and many

a poor nearly frozen creature has blessed the timely aid of these noble philanthropic animals.*

Villages or houses threatened by avalanches are usually secured by a strong earthen wall of two sides running together in an acute angle in the direction whence the avalanche is expected, and at least as high as the houses it is intended to shelter. The avalanche then splits on this sharp point, and passes down on either side, and the village is saved; but these dams cost both money and labour, and therefore they are not often constructed, although one might suppose there would be at certain seasons no possibility of sleeping quietly without such a protection.

In the winter the watering place of Leuk is deserted by the guests; the hotels are shut up; their landlords migrate to Sitten or Brieg, and till the return of spring the poor occupants of the huts alone are left to give signs of life.

The valley of Leuk or Dala is narrow and

* It is a curious exemplification of our author's determination under no possible circumstances to allow any merit to monks, that even in this case he sees nothing to praise but the conduct of the *philanthropic (menschenliebende) dogs!*—Ed.

deep, but beautiful hamlets hang on either declivity; among these I especially noticed Albinen, with its church lying among rich green meadows, and crowned by blue summits piercing the sky.

The ascent from the valley up the cliffs to the terraces on which these villages are situated, is a most break-neck affair, or at all events appears so at first. It is by means of ladders made of branches of trees, and slung from one ledge to another. But, however uneasy the sensation may be on first finding one's self dangling between heaven and earth, there is no danger, if one only remembers to hold on fast with the hands; and, indeed, the country people run up and down with the greatest ease, even with burthens on their heads. They fasten these by a leathern thong passed round their foreheads, and an accident is of rare occurrence.

The terrible malady of cretinism is unfortunately common in this part of Switzerland, and is confined to no class, but visits the wealthiest as well as the poorest. Its chief cause is probably, as is generally supposed, the unwholesome atmosphere of the deep

narrow valleys; but it is said, in some cases, to originate in drunkenness and bad habits of the parents. I saw many of these unfortunate creatures, and it would be difficult to conceive any thing more painful and revolting. They are seldom much more than three feet high, and have enormous angular heads on these childish bodies, and not unfrequently with the addition of *goîtres* of horrible size. Their utterance is either an unintelligible mutter, or a hideous yell; their limbs are feeble and crooked; they have wide mouths, flat noses, low foreheads, and sit often the whole day on one spot, grinning at all who pass by, or uttering an angry cry; certainly the most disgusting specimens of the degradation of which humanity is susceptible. It is a relief to be able to add that their number is decidedly decreasing with the progress of civilization, bringing with it greater cleanliness in the dwellings, draining of marshes and stagnant lakes, the improvement of the drinking water, &c.; and in some cases, by the precaution of sending pregnant women from the deep rocky valleys to the alpine hills, where a cretin is seldom born.

The generality of the people of the Valais are robust and healthy, so that it seems as if on these unhappy beings had been concentrated the deformity and disease of the whole race.

I made some excursions to the Aletsch glaciers, amongst which lie many lonely pastoral valleys, where a stranger scarcely ever finds his way, and where the mountain scenery is on the grandest scale. Inns there are, of course, none, and the traveller must have recourse to the priest for food and lodging; but it is not here, as in similar circumstances in Norway, granted in the pure spirit of hospitality. The priests in the Valais refer the stranger to their housekeepers, who afterwards settle the price to be paid for every accommodation.

Beautiful specimens of mountain crystal are found on these glaciers; not unfrequently a single piece will be worth a hundred francs or more. I met some people myself who were returning well pleased with a hundred and fifty francs, which they had just received from the host on the Grimsel for some pieces, which he would undoubtedly, they assured me, sell to some traveller for five hundred.

Descending the glacier, and passing along the shore of the wild river Massa, which here rushes out from its icy caves, you come to the village of Brieg, remarkable only for the Jesuit school, the first work of the order in the Valais. Leaving this village, a bridge takes you across the Rhone, whence the Simplon road leads steeply upwards to the summit of the pass. In eight hours' time you may reach the boundary of Italy. Descending the Rhone, six hours brought me to Siders, where I waited for the mail, in order to drive down to Martigny.

If the glowing heat of August had not so often made travelling a wearisome labour, my wanderings in the beautiful canton of Valais, with a clear blue sky above me, would have been of the most delightful kind. The Rhone valley, with its numerous and picturesque ruined castles, bordered on the one side by lovely verdant hills, is walled in on the other by dark and massive chains of forest-covered rocks. In the neighbourhood of Siders lies the old fortress of Geronde, with its high gloomy tower; the half-ruined castle of Siders, and the beautiful remains of the castle of Peri-

gord; and, at a short distance, lie the great estates of the Courten family, which still embrace a considerable extent of country. Excellent wine is grown here, but the district is very unwholesome, on account of the damp vapours from the Rhone, and nowhere does cretinism more abound.

I shall never forget the beauty of the morning on which I drove from Sitten to Martigny, in company with the superior of a Capuchin convent, who entertained me on the road with an account of the piety, rectitude, and friendly feelings of the people, as he had found them on his journeys through the country. But I soon forgot my companion in feasting my eyes on the wonderful beauty of the valley before me, basking in the sunshine, while behind it towered up, one above another, the mighty mountain-tops. At every winding of the road our view changed, but the horizon always remained filled with the countless peaks and summits of the Alps of Berne, and the *Altels* long formed the central point of the beautiful panorama. On either side the topmost peaks glowed in the light of the morning sun; the *Dent de Morcles* and the *Diablerets*,

with a chain of snowy summits on the left, enclosing the valley, in which, as we advanced, the cultivation of the vine increased ever more and more, until we reached at last the cheerful little town of Martigny, shut in by high rocks, which turn the course of the river, giving it a north-westerly direction.

I made an excursion hence to St. Maurice to visit the waterfall Pissewache, described by most travellers as one of the largest and most beautiful in Switzerland; but though a beautiful fall it by no means justifies this description. It is formed by the Sallenche springing enveloped in a cloud of foam out of an aperture in the rocky wall close beside the road, but is not to be compared with the *Handeck* fall formed by the Aar in Berne, which is, indeed, the most beautiful I saw in Switzerland. Switzerland, it is true, has been accused of being poor in waterfalls, a charge which, when compared with Norway, it certainly deserves; yet its treasures of this kind are greater than are commonly imagined: but the traveller must take care to search out for himself the most beautiful, not resting content with the Staubbach, Giessbach, or Reichenbach, and

imagining them the best because the most frequently praised.

The town of St. Maurice is not much worth visiting, though the road thither, lying along the river, between the Dent de Midi and the Dent de Morcle, and passing the old rocky castle of Ex, presents many interesting and romantic points of view.

The little town itself lies at the entrance of this narrow gorge, where the river leaves but little space on either side, so that the bridge forms a pass between the cantons of Valais and Vaud.

The most lively town of the former is Martigny, for here meet three roads each traversed yearly by many tourists; the great road by the valley of the Rhone, leading across the Simplon, another to the south by the banks of the Drouse, and over the St. Bernhard, and the third by the *Col de Balme* and the *Tête Noire* into the renowned valley of Chamouni, at the foot of Mont Blanc. But this, with the Mer de Glace, and the icy caves of Aveiron, have been so frequently described, that, tempting as they are, I will say nothing about them, but content myself with advising my reader,

if he should go from Martigny to the valley, to take a horse or a mule, and pay his napoleon for it with resignation, for unless he should be an uncommonly stout pedestrian he will find the nine long Swiss miles of ascent almost more than he can perform in a day.

CHAPTER IX.

Passport System—The Canton of Geneva—French Influence—The New Constitution—Trade and Industry—The Priesthood—The *Cercles*—The Mutual Instruction Society—The City of Geneva—The Environs—Watchmakers and Goldsmiths—The Population of St. Gervais—The Press—Popular Leaders, &c.

THE traveller who quitting the Vale of Chamouni proceeds to Geneva by Sallenche and Cluses, and by the banks of the Arve, necessarily takes a wide sweep through the mountain country of Savoy. In Sardinia, a very strict passport system is in operation; and a tourist from Geneva to Chamouni will do well to provide himself with the proper documents, or he stands a chance of being sent the way he came. As the endorsement required can only be obtained from the Sardinian Consul at Lausanne, it is necessary to send the passport to him there, and wait till it is returned with the proper additions; and,

although this waste of time and trouble does not probably frighten many visitors from Chamouni, considerable inconvenience would be avoided if arrangements were made to have passports put in order at Berne or Geneva.

I had determined to escape the nuisance by going through Martigny to Chamouni, as I had been told that in that case I should not be asked for a passport, and so it proved. The whole system is established merely for the purpose of extorting a little more money from the pocket of the traveller; and the Sardinian example has not been lost upon Geneva, for immediately a stranger enters its gates his passport is taken from him, and a document is given him permitting his residence in the city, which he keeps as long as he remains, and exchanges for his passport on his departure.

The little canton of Geneva is at the extreme south-western corner of Switzerland, between France and the Sardinian territory, and only touches Vaud at a small point. The northern boundary is completed by the lake which forms its chief means of communication with the neighbouring cantons. The city of

Geneva is situated on the shore at that point where the waters of Rhone separate from those of the lake and flow on towards the sea, and it contains a full half of the 59,000 inhabitants of the canton. A glance at its situation explains how Savoy retained so long, and why more lately France endeavoured to gain, possession of Geneva. The town was formerly strongly fortified, and is still protected by bastions, ditches, and outworks, constructed at considerable expense; but it would have to trust more to the spirit of its inhabitants than to the strength of its defences for resisting a determined siege. It has more than once been under consideration to abandon the fortifications altogether; but the government has always opposed the plan, and Geneva may at all events serve as a temporary bulwark in time of need. The people have plenty of republican spirit, and few ideas are more repulsive to them than that of being pocketed by their powerful neighbour, and tacked on as a department to France.

Through the medium of the monied aristocracy, the French government really exercises a powerful check over the people, a large

part of whom are in their immediate employment, or are closely connected with them by business relations. The freedom of the press, however, and the greater independence of the representative body from French influences, have considerable effect in lessening the spread of political opinions emanating from the French cabinet. In the beginning of 1841 an agitation arose for altering the form of the municipal government. The agitation, headed by Colonel Rilliet de Constant, an old artillery officer, and a man of some reputation as an author, spread rapidly, and on the 18th of October of that year a general assembly of the people took place, at which an address was agreed upon, and subsequently presented to the senate, demanding a complete reform of the constitution. The senate rejected the application, and called together a thousand of the militia of the town, but they refused to act, and disbanded themselves on the 22nd of November. The government then yielded, and a council was summoned for arranging the basis of a new constitution, which was completed and came into operation on the 7th of June, 1842. The main features of the

amendment consisted in a recognition of the sovereign right of the people, and the introduction of universal suffrage to all natives of Geneva of twenty-one years of age, with the exception of bankrupts, criminals, and paupers; a declaration of the perfect freedom of the press; of the legality of the public meetings; together with concessions of other kinds, which gave the burghers of Geneva as much freedom as was possessed in any canton of Switzerland. The canton was divided into ten districts, and every 333 inhabitants returned a member to the General Council, who from their own number annually elected the senate, which was reduced to thirteen members, headed by two syndics as before. Trial by jury was also for the first time formally introduced into Switzerland. For the convenience of commerce the coinage was reduced to the French standard. Every commune had also a council of its own; that of the town of Geneva was composed of forty-one members. The only drawback to the new constitution was that the government still remained in a great measure exclusively in the hands of the monied aristocracy, as the millionaires had

necessarily great control over the votes of those dependent upon them.

In spite of their free constitution, the inhabitants of Geneva were not in reality free, and were discontented enough when they discovered this. They had freedom of election, it is true, but they hated and cursed the representatives they elected, who however troubled themselves very little about that, and permitted the grumblers such satisfaction as grumbling could afford them. Affairs were in much the same situation in Geneva as in Basle, but the task of managing the townspeople was a harder one. In Geneva the manufacturing predominated over the commercial interest, and every young man endeavoured to make himself dependent upon his own industry as soon as possible. The women also made themselves, for the most part, independent of any one but themselves. They learnt watchmaking, they painted upon porcelain and glass, or supported themselves by music or teaching. A community of this kind, in which every man of twenty-one years of age exercised the full privileges of a citizen, was more difficult to manage than one in

which large masses of workpeople were dependent upon individuals, as in Basle. One of the main supports of the aristocracy of Geneva was the priesthood. A curate in Geneva having an income of from fifty to one hundred louis-d'ors, was unable to live in comfort upon his pastoral income alone, nor could he expect much assistance from the poorer part of the population; whereas, if he identified himself with the interests of the monied classes, and exerted his influence in their favour, he had many opportunities of making money by giving lessons in their families, &c. besides which, he was enabled sometimes to connect himself with them by an advantageous marriage; so that their interests often eventually became his also. The same thing was the case at Basle, except that the priestly influence was more powerful there. I had expected to find a strong religious feeling prevalent in the city of Calvin, but I found the reverse to be the case; and what little exhibition of piety there was, seemed more for form's sake than anything else. This however is less true of the aristocracy than of the poorer classes, and almost all of the eighty

millionaires of Geneva appear deeply impressed with religious convictions.

Their religious and political principles have, however, as elsewhere, become a good deal amalgamated, and in Geneva the religious party is, without exception, adverse to popular freedom; so much so, that it would be thought almost a miracle if one of them should be found allying himself with the cause of national progress. The cause, however, to which they are yet more strongly devoted than either to religion or politics, is that of money-making. To this grand aim the major part of their existence is devoted, and their evenings they ordinarily spend at their clubs, which play an important part in the social and political system of Geneva.

Every citizen, be he who he may, has his own *cercle*, where he spends his evenings in talking politics and business, and the gossip of the day. Almost all the political plots of the last few years have been hatched in such clubs as these, where perfect freedom of discussion is secured by the clause in the Constitution which legalizes political public meetings. In the clubs of the aristocracy the

preservation of existing institutions is as strenuously advocated, as in those of the bourgeoisie and of the labouring classes are urged the opposite doctrines of radicalism and reform. If the opinions of the middle classes were fairly expressed, the preponderance of Liberal over Conservative principles existing in Geneva would be much more apparent than at present. But the fear of being injured in business by the free avowal of such opinions, restrains the greater part from openly advocating the doctrines of either party.

During my stay in Geneva, a gentleman, Professor Gallere, was kind enough to introduce me into one of the largest of the people's clubs. It is called "La Société National de l'Instruction Mutuelle;" and the freedom of political discussion which I there observed, presented a striking contrast to the restraint enforced under absolute governments. The society includes many members, mostly the young men of the upper working classes, watchmakers, shopmen, clerks, &c. and many of the higher class, who rather take the lead in its proceedings. The club-house contains a roomy hall for scientific and other lectures,

a large convenient room, which serves as a library and reading room, and next to this another, in which the members assemble of an evening to talk and smoke, or drink a glass or two of the good cheap wine of Geneva. I passed a pleasant evening here in company with several very intelligent burghers, conversing on various topics, and observing the manners and customs of the place. It was agreeable to see the quiet and orderly habits of the young mechanics, as they sat talking or playing at different games, and to mark their cheerful and contented appearance. I was received by them with natural ease and politeness, asked different questions about my journey, requested to take a glass of wine with them, and their whole conduct was marked with a happy union of propriety and freedom from constraint.

I was told that in many other of the mechanics' clubs the Radical tone prevails much more strongly than in the one I visited, and that communist principles have many disciples amongst the members. There are in Geneva from 8 to 9000 mechanics, and their

intelligence renders them a most important section of the body politic.

Geneva is built on both sides of the Rhone, and is composed of two distinct portions, the old and the new town. In the old town the streets are narrow and the houses high and irregular, and, although somewhat picturesque at the first glance, present a most unfavourable contrast to the new town. The bad drainage and want of cleanliness in the old town is most disagreeably perceptible, not only to the eye, but by the unpleasant odour that assails the nose in all directions. Sunlight and moonlight are, in a great measure, excluded, and nothing but a little patch of sky immediately overhead is visible from the streets or windows. In the new town, on the contrary, the streets are wide, open, and clean; the broad Rhone is crossed by stately bridges, and the broader lake animates and gives beauty to the whole scene, while the snow-crowned summit of Mont Blanc stands prominently out among the distant hills. Close at hand are the handsome houses and hills, the bright shops teeming with all the necessaries and

luxuries of life, and the neat little gardens full of flowers and orange trees, that add ideas of domestic comfort to the general impression produced by the beautiful panorama. A fine new street leads to the theatre, and the ramparts are laid out in public walks, commanding the most varied prospects over the lake, and among the mountains and valleys. The public walks are most essential to the comfort of Geneva, for the whole canton is so completely divided among private possessors that there is scarcely a foot of ground where any one can walk without permission.

The wealthy members and citizens have their country houses and parks, where their families pass all the summer months, and where they, at all events, spend from Saturday to Monday every week. But the poorer classes have nothing but the public walks and the high roads, and when they want to make country trips they are compelled to go by the steam boat into the neighbouring canton of Vaud, where there is more room for them to roam about in.

Although there are no game laws in Geneva, there is very little sporting going on, for the

sufficient reason that all the game to be found in the canton is in some private ground or another, where no one is allowed to trespass. Besides, the labouring population have little time for sporting, for, though they are mostly highly-skilled labourers and earn good wages, prices are very high in Geneva, and their time is fully occupied in enabling them to gain the kind of subsistence which the Geneva watchmakers and artizans consider befitting their class.

Upwards of 6000 persons are engaged in watchmaking and goldsmith's work, a large part of whom earn from thirty to forty francs and more per week. Large as is the number of workmen, there are scarcely any great manufactories in Geneva. The principle of division of labour is carried to a great extent in the watchmaking trade, and about eighty different mechanics, each devoting himself exclusively to the manufacture of a particular portion, unite their labour in the production of a watch. The workmen almost all do business on their own account, either working by themselves at home, with their families, uniting themselves in partnership, or club-

bing together for the rent of a workshop and the use of such tools as they employ in common, at the same time that each works independently for himself as much or as little as he pleases.

The most wealthy persons in the watch-making trade are those who put the different parts together, and sell the finished watches. There however are not only labourers but capitalists—some of them very large ones, as may be supposed, since in some houses in Geneva there are as many as 10,000 watches finished and ready for sale, all of these moreover very good and expensive ones, as the common kinds are not made there. The system of division of labour is an admirable one for the artizans, as women and children are all able to earn money by some particular operation in the manufacture. Children of ten years old earn five or six francs a week, and after a little time as much as ten or more. A great many of the women and girls support themselves by painting on enamel, or by engraving, and almost every member of a family contributes a portion towards the common stock. The worst of this trade is its

sedentary character, and its trying effect upon the eyes, which completely unfits them for hard service after some time, so that there are few who are not thrown out of the trade in the course of a few years, and, as comparatively few of them save much money, they are too frequently reduced to poverty and distress in old age. It is seldom also that a fine strong-looking man is seen amongst them. Most of them are small, meagre, and pale, from want of air and exercise, and from the constrained position in which they sit while at work.

The Genevese by no means like strangers to leave their town without carrying away with them some specimens of its famous manufactures. English people are in high favour there, as most of them buy watches when they visit Geneva, although, buying them in that way, they pay more for them than they would at home.

Enormous duties were formerly imposed upon the importation of Geneva watches and jewellery into France, and a great deal of smuggling used to take place in consequence. Plenty of anecdotes are told in Geneva of the

ruses made use of by the French officials to put a stop to it; but it was a matter of no small difficulty, from the great value and small bulk of the goods smuggled, and, spite of their activity, it was very seldom that they made a capture.

The duties have now been reduced, and the French revenue from this source, instead of being diminished, has increased, while no injury has been done to the French manufactures; and the Geneva trade has also been improved by the reduction of the duties. There are now about ninety or a hundred thousand watches made annually in Geneva, and the town contains sixty goldsmiths' workshops, which carry on a considerable trade; trinkets and jewellery being nowhere so cheap as in Geneva.

Besides these main branches of her trade, Geneva contains large manufactories of watchmakers' tools, and of steel generally, and also of excellent mechanical and optical instruments.

The district of St. Gervais on the right bank of the Rhone is the part of the town in which most of the artizans live, and it is here that

political disturbances most readily arise, and that popular discontent first bursts into action. It has borne the same relation to Geneva in times of political tumult that the Faubourg St. Antoine did to Paris during the French Revolution.

The working classes have here their clubs and societies, and newspapers, and even their thinkers and speakers. Ideas too have taken root which, manifesting themselves here and elsewhere in the forms of Chartism, Socialism, and Communism, are doubtless destined in the course of time to work mighty changes in the social system; but it is to be hoped that the Radical party will trust their cause to the silent but more certain revolution in progress in the minds and hearts of men, and not attempt rashly to precipitate changes by acts of violence. The body which the Government has most reason to fear, is a society called the *Société Fédéral de Secours Mutuel*, to which several thousand of the workmen and burghers of Geneva belong, and which has always been the head quarters of the discontented class. The society celebrated their annual festival immediately before my arrival

in Geneva. It was attended by several hundred persons from Lausanne and other parts of Vaud, to the great annoyance of the monied men of Geneva, who always regard the inhabitants of that canton with considerable alarm, on account of the example of insubordination to aristocratic and priestly domination which they have at all times held out to the Genevese. This aversion to the people of Vaud is not confined to the worthy rulers of Geneva, as the same spirit is carried in Zurich to a preposterous extent; and the violent expression in which this feeling has been manifested has caused great irritation, not only in Vaud but among the popular classes in Geneva, who regard their brethren to the north of the lake with perfect amity.

The opposition of feeling on this subject has by no means lessened the dissentient spirit unfortunately subsisting between the governing and governed classes in Geneva. The two classes come but little into communication, without which a thorough republican spirit cannot well exist. Their habits and spheres of life are totally different, the rulers in the Genevese republic ruling through the

influence of their gold alone, and having at bottom much more of monarchical than republican principles in their hearts. Being always more or less in a state of apprehension, the incursion of a few hundred of the Vaudois on the occasion of the anniversary almost seemed to them the signal for a general outbreak, and most formidable preparations were made to meet it. All sorts of comical stories are told of the state of trepidation which they were in, and how they sent spies every quarter of an hour to report how things were going on at the festival. Among the visitors were many well-known persons, and many warm and patriotic speeches were made by them in praise of liberty, which were responded to with equal warmth by the Genevese. Every thing passed off peaceably however, and the guests, having been escorted with music to their steamboat, went quietly home across the lake with their banners floating in the air. They left some effect behind them nevertheless,—a sort of feeling that there were friends at Lausanne, should their assistance be required.

The influence of the newspaper press has

considerable effect in promoting liberal principles. Four or five appear in Geneva. The *Federal* is the Government paper, and the *Revue de Geneve* takes the lead on the opposition side. This journal is in the hands of a Mr. James Fazy, who took a prominent part in the last insurrection, and who, together with his relation Pastor Fazy, have uniformly espoused the popular side in all disturbances that have taken place in Geneva since 1814. James Fazy was particularly dreaded by the aristocratic party on account of his literary talents and of the influence with which his resolute character, his prepossessing countenance, and his eloquence inspired the people. As head of the Radical party, his name is known throughout Switzerland, his influence having been exercised in a great measure through the medium of his newspaper, in which he not only wrote zealously against the dominant party, but exerted himself much to convert the Federation of States into one Federal State; but his system has not been adopted. I was fortunate enough to have an introduction to this gentleman from Mr. Druey, of Lausanne, and I

derived great pleasure from his acquaintance. He was educated in Paris and has spent a considerable part of his life there, and his manners and conversation show him to be at once a republican and a man of the world. A journalist such as this, who exercises also considerable family influence among the upper classes, and who is at the same time both by his business and his inclination brought into constant communication with the people, is a likely man to get to the head of affairs, as indeed has since actually happened, although the Government party have tried various schemes against him. On one occasion they endeavoured, by buying up certain bills which he had issued in Paris, and presenting them for payment all at once, to make him a bankrupt, deprive him of his civic rights, and incarcerate him in a debtor's gaol. They failed in their plots, however, and he took refuge in St. Gervais among his friends the artizans. A contest then commenced between the people and the Government, in which the former were victorious. If it had been otherwise, if the aristocratic party had triumphed, and he

had fallen into their hands, there is little doubt that he would have been shot as a rebel, or at the least would have languished in a solitary cell of the Pennsylvanian prison.

CHAPTER X.

Prisons in Geneva—Various Systems—Government of Prisons —A Criminal Governor—Prisons in Zurich, &c.—Criminal Legislation—*L'Evêché*—The Pennsylvanian System — The Auburn System—Treatment of Prisoners—Effects of perfect Solitude.

DURING my stay at Geneva, I visited with great interest several of the prisons of the town. As a natural result of the spirit of the times, which does not merely desire to prevent crime, but also to reform criminals, various systems have from time to time been adopted, in which, in aiming at a certain end, the evil of the means have, I think, been too often overlooked. It is playing a terrible game with the nature of man, to condemn him to years of solitude and silence: and yet a system that does this has been advocated by many who have studied the subject deeply; and some have even gone so far, not contented with depriving the prisoner of all light but such as pierces

into his cell through its small grated window, as to propose inclosing his head in an iron mask, that should deprive him of the use both of his eyes and ears, in the hope of purifying his spirit in the entire solitude and silence of his condition, by forcing upon him the bitterness of remorse and self-examination. It is scarcely possible to express the suffering that must be endured by a man condemned to solitary confinement for years. Fortunately, the system is now seldom carried to such extreme lengths; in America, for example, the rigour of the plan has been gradually lessened, and in England utter solitude is in no case imposed for more than a year,* and only in cases of the worst kind; and doubtless in Prussia, where the Pennsylvanian system is at present in force, modifications of it will shortly be introduced.

In Switzerland, till very lately, the prison system was in a most deplorable condition, and in particular parts is so still; most of the cantons, however, and all the principal ones,

* The author was, I believe, in error at the time he wrote. At all events, at present, complete solitary confinement is never inflicted for more than a month at a time.—Ed.

have since 1830 paid considerable attention to the treatment of criminals, although the smaller Catholic cantons have introduced no reformation in their system. While in Zurich, St. Gall, Berne, Lausanne, and Geneva, there are well-regulated prisons and penitentiaries in which flogging has been entirely abolished, in the adjoining canton corporal punishment is the kind chiefly employed in their prisons, which are very dirty, and as antiquated in their arrangements as the rest of their institutions.

We cannot in Germany boast of any very great enlightenment having been evinced in criminal legislation; as even in Prussia, whose progress in this respect has been so much boasted of, the stick plays a most active part, and a day never passes in a criminal court in which the judge does not repeatedly pass sentence of corporal punishment. In this respect the chief cantons of Switzerland are certainly in advance of us, and reformation can be effected with far greater ease when grievances can be at once seen and remedied by the people and their representatives, than in a great monarchy, where every proposed reform

has to pass the ordeal of multitudinous cabinets and councils, and cannot perhaps be brought into operation till after the lapse of years, when advancing civilization has discovered a substitute, for which it has to be at once discarded.

Two kinds of imprisonment are in use in Switzerland. The Auburn system, in which the prisoners work together in silence; and the Pennsylvanian system, of completely solitary confinement.

The Auburn system is in operation in Zurich, Berne, Lausanne, and most completely in the new penitentiary of St. Gall, in which the prisoners sleep in separate cells, and in which silence is very strictly enforced. In Zurich, Berne, and Lausanne the construction of the prisons prevents the system of separation at night from being carried out. In the prisons at Berne there are but 200 cells, and, consequently, many prisoners sleep in the same room. I have visited all these prisons, and if space permitted I would enter more fully into the particulars of what I saw, but a brief outline must suffice. The prisoners were all employed in spinning or weaving, or making

shoes or clothes, plaiting in straw, &c. Those who behave well have in some places a certain portion of the produce of their labour put aside, and given to them at the end of their imprisonment; thus affording them the means of commencing an honest life, and not driving them immediately to commit crime again, from sheer destitution. In our German prisons no portion of their earnings are allotted to them, and they are cast helpless into the street as soon as the term of their confinement has expired.

The directors of the Swiss prisons are chosen by election, like most of their other public officers; and complaints are made that a sufficient number of properly qualified candidates do not present themselves for the office, which, to be thoroughly well filled, requires men of philanthropic but firm character, of unswerving rectitude, possessing great acuteness and knowledge of mankind, and withal a deep interest in the work they undertake.

In the penitentiary of Zurich there was recently a director, named Hottinger, who held office for some time, but whose conduct was subsequently found to have been most dis-

graceful. The fact became public that he had allowed an unfortunate prisoner to starve; and an inquiry was instituted, the result of which shewed that he had treated the prisoners with great barbarity, and had appropriated to his own use large portions of the funds which had been entrusted to him for their maintenance. The Government had troubled itself very little about the way in which the prison had been managed, and he had continued his nefarious conduct long enough to collect a considerable sum of money, with which he had proposed to purchase an estate. He was found guilty of robbery and murder however, and now labours in silence as a prisoner among the very men whom as director he had so grossly ill-treated.

The present director of the prison at Zurich was, I believe, a bookbinder before he obtained his post; but he is said to be an active, well-educated man, who unites great zeal and firmness in the discharge of his duties, with an earnest desire for the welfare and reformation of the persons under his control. One good effect resulted from Hottinger's cruelty and ill conduct: the sensation it created

throughout Switzerland directed the attention of the different governments strongly to the subject, and since then many improvements have been introduced, and generally a more vigilant eye kept upon the proceedings in the different prisons.

The governor of the prison at Berne was formerly a pastrycook, and was described as a man who owed his place to party interest rather than to any peculiar qualifications for it. The prison, however, seemed to me to be clean and orderly, and in some respects superior to that at Zurich. The prisoners do not work in chains, though each bears an iron ring; but too many bygone usages remain in the penitential system here, and many alterations might be made with advantage.

In Zurich prisoners for all kinds of offences are confined together, even those committed for trial; and persons taken up by the police, work with criminals of all degrees of guilt—pickpockets, burglars, incendiaries, and murderers in the same room,—the only distinction being that the worst criminals work in chains, and the others carry an iron ring.

This may perhaps be unavoidable; but

there are, in my opinion, many other things to be objected to here. During a certain number of days in the year the prisoners are confined in a dark dungeon, and fed upon bread and water; and this extra punishment is inflicted indifferently upon them, whether they have behaved well or ill during the rest of their confinement, in the same way that amongst us prisoners used to be whipped at the beginning and end of their incarceration, and at stated intervals during the course of it; the only difference in these plans being the substitution of bread, water, and darkness for the whip.

In Berne the prisoners are occasionally employed upon field labour. In Zurich also they sometimes work in public. In St. Gall the Auburn system is fully carried out, and two chaplains and a schoolmaster have been appointed to afford religious instruction to the prisoners there.

This is also the only place where a society for the protection of discharged prisoners exists. Its members are scattered throughout the canton, and they make it their duty

to endeavour to recall discharged convicts to an honest life.

The criminal laws of almost all the Swiss cantons are remarkably severe; a mark of their ancient origin. Criminals, who with us are punished with a month or six weeks in jail, are there sentenced to imprisonment for as much as two years. It is remarkable, also, that the judges elected from amongst the people are more severe than those from the upper classes. Swiss judges, however, feel themselves more immediately concerned as private individuals in the repression of crime than in most other countries; and this probably is the root of many tendencies and prejudices which induce them to adopt harsh measures in their treatment of criminals. This may also explain the general severity of Swiss enactments, and why the majority are frequently so averse to the introduction of a more lenient code.

The rations allowed in the prisons of Switzerland are much better than in Germany. The prisoners receive three times in the course of the day an allowance of hot soup,

with a sufficiency of good bread and vegetables, and meat once or twice a week; and in Berne a pint of wine is allowed to them on Sundays. Contrast this with the treatment in German prisons, where meat is unheard of, and where the ill-fed prisoners are continually the victims of disease.

Geneva is now the only place in the canton where a prison on the Pennsylvanian system exists. It was instituted when the Methodist movement began, and, besides costing half a million of francs (about £30,000) to build, involves a further annual expense of about 30,000 or 40,000 Swiss francs. The American plan is fully developed here. It is called *L'Evéché*, being built upon the spot where the Bishop's palace formerly stood, and consists of two wings and a centre, in which the prison and the church are both under the same roof. The establishment is greatly hated by the people; and I was assured that when one of the popular party acquired the ruling power of the state it would be immediately done away with. All prisoners are confined in it whose sentence is for a less term than a year, as when it was founded the regulation was

made that no one should be confined in one of its solitary cells for more than twelve months, but all the more trivial offenders, whose sentence does not exceed a few weeks', or even months', imprisonment, are forced to endure the intense misery of utter solitude.

Under the Pennsylvanian system the prisoners are well treated, and corporal punishment is entirely done away with; those who are disobedient, or are guilty of breaches of the rules, are punished by not being allowed to work, and this is much feared, as they have no other means of wearing away the time. Greater misconduct is visited by depriving the culprits of their mattrasses, or their snuff and other trifling luxuries, and giving them nothing but bread and water; and in extreme cases they are confined in a deep, dark, subterranean cell, without any bed or warm food. Three days' confinement there is the extreme term; but the governor told me that it was very seldom necessary to have recourse to it at all, as the dread of the lesser punishment before-mentioned generally sufficed to make the prisoners obedient and industrious. Every cell is visited fifteen or twenty times in the course of the

day. The governor, the superintendent, and the chaplain visit every prisoner; a Protestant and a Catholic chaplain attending those of their respective creeds.

Strangers can easily obtain leave to visit the prison, but no one is allowed to enter the cells. There is, however, a slit in every door, covered by a fine wire grating, through which the interior is plainly visible, although the inmate has no means of looking out. The corridor upon which the cells open is covered with soft mats, which render the tread inaudible, so that the prisoners are not aware when they are being watched. No one is permitted to speak aloud, and thus disturb the utter silence of the place. For the sake of decorum, male visitors only visit the cells of male prisoners, and female visitors those of the females.

In every cell is a table, a chair, a bedstead, a mattrass, a quilt, &c. Prisoners are allowed writing materials, and are supplied with a bible and prayer book; for here, as in most other places, reformation is attempted to be effected solely upon a basis of Christianity and religion; this plan is doubtless a good

one, but alone it is defective: the system in Vaud is far better; there they not only give the prisoners a bible, but other books of general literature, as well as technical works, calculated to afford them useful instruction in their respective trades.

A senator of Lausanne said to me on this subject, "We have found that the bible and the priest alone are not sufficient; men are wearied by the incessant repetition of Christian precepts, and on this account, the Pennsylvanian system, as it is at present carried out, does little in the way of reform. In solitary confinement men lose their energy both of body and mind, and sometimes even become confirmed idiots and madmen. The Auburn system may, however, be yet worse in its consequences, for the prisoners will often conceal internal rage under a smooth exterior, and become adepts in knavery and hypocrisy. We prefer to employ the prisoners at their trades and on agriculture, to improve their understandings as much as possible, and to double their punishment by awaking in their minds a sense of shame. We subdivide them into classes, and give them opportunities of

earning small sums of money, to afford them at their release the means of commencing an honest trade."

Such seems to me to be a humane and rational view of the matter. The opinion respecting the Auburn system I found generally confirmed. This forced silence in a crowd is very terrible, with its attendant hypocrisy and falsehood; how terrible, can scarcely be conceived by any one who has never witnessed it. It is difficult to say whose condition is most to be pitied, that of the prisoners or of the overseers—the one incessantly watched, the other incessantly watching. While the prisoners are at work the overseers sit upon high stools to see that not a lip moves, that not a hand flags; for the one is condemned to silence, the other to toil. In this dreary state of mechanical existence twenty or thirty human machines are at work together, hammering, sewing, shoemaking, and variously employed, but not uttering a word. The pale faces of the prisoners, pale from breathing the prison air, lower with an expression of deep suffering and animosity; and not a glance, not a smile, not a gesture of communication escapes the

vigilant eye of the overseer but he instantly notes it down on a piece of paper that lies before him.

The second prison in Geneva, to which all male prisoners sentenced to more than a year's confinement are conveyed, is conducted on this system. The construction of the building is such that the governor can watch the overseers and prisoners in the work-rooms without being seen himself, and ear-trumpets are so arranged as to convey the least sound to his room. He, however, is a strong opponent of the Auburn system, alleging its complete in efficiency as a means of reformation, and the bad spirit and hypocrisy it engenders, not only among the prisoners but among the overseers, who require themselves to be incessantly watched to compel them to perform their duty with due attention. He advocates the solitary system; but there I am at issue with him, for I conceive that system to be the most fearful invention of man in modern times for torturing his fellow men. It seems to me that it ought to be only admissible in cases of particular atrocity, and for very short periods; and even then without the introduction of contrivances

for the utter exclusion of the outer world, and even of the light of heaven.

In Geneva the window of each cell can at all events be so far opened as to afford the prisoner a glimpse at the sky, and he has a stick with which he can open it at pleasure. The same is the case at Lausanne, where the prisoners sentenced for any term from three to ten months are kept in cells, from an opinion that the disgrace is less indelible in that case than when they are placed with other and heavier criminals.

They are all well fed. In Geneva each prisoner is allowed daily twenty-two ounces of bread in the morning, and at noon one quart and a half of cooked vegetables; and in the evening soup, potatoes, turnips, and so forth. They also receive meat twice a week; and in Lausanne even coffee every other morning, and lights are allowed until nine p.m. In Geneva and Lausanne a portion of the profit of their work is granted to the prisoners. In Geneva the prisoners who are placed in solitary confinement receive one-half if they have never been in the prison before, but those who have

relapsed are restricted to one-third. In the prison conducted on the Auburn system there are four classes, which are either allowed no part of their earnings, as a special punishment, or receive one quarter, one-third, or one-half of them, the amount varying as the superintendent is more or less satisfied with their conduct. In Lausanne one-fourth of the produce belongs to the prisoners, by which they earn perhaps three to five francs a month. In cases of relapse, however, they receive only one-eighth, or even less. The director of the prison in Lausanne expressed himself as most decidedly opposed both to the Auburn and Pennsylvanian systems. He told me that in prisoners treated according to either of these systems it soon became evident that there was a great loss of mental power, more especially, however, under the Auburn system; for, in their case, even after only three months' confinement, there often ensued a great failing in the powers of the mind, and, in fact, they fell into a mere mechanical existence. I visited the cells, and found that most of the prisoners had made a kind of calendar, in order that

they might not lose all knowledge of dates, days, &c. The director informed me that they soon lose all memory as to the duration of their confinement, and that they gradually give way to an utter indifference as to time, place, or external events; and I found this confirmed on going into the cell of a young man who had been condemned to nine months' imprisonment for injuring a man in a fight. I asked him how long he had been here, when his pale countenance was flushed with an expression of earnest attention as he looked at the director inquiringly, and he said in a low tone, "I have forgotten: a prisoner soon forgets that here. How long is it? I cannot tell now." He had been four months in the cell, and they must indeed have seemed to him an age. His indescribably sad countenance was turned to the director, who informed me that he had still five months to remain; when he turned away in silence, and applied to his work again. From this picture we may form some idea of the suffering and dreadful fate of the poor wretch who is confined for four years in such a cell, where every

effort of art and ingenuity has been directed to exclude every noise, where dead silence constantly reigns, only interrupted by prayer, exhortation, and sermons.

CHAPTER XI.

The Lake of Geneva—The Canton of Vaud—Occupations of the People—Abolition of Feudal Rights—Rapid Prosperity—Dispositions of the Vaudois—Political Changes—The Church of Vaud—Religious Movement—Strife of Parties—*Association Politique*—The Revolution—The New Government—Quarrel with the Clergy—Victory of the Government—The Recusants—Street Congregations, &c.

ACROSS the Lake of Geneva many steamers run every day to the towns on the northern shore, and keep up a constant communication with the canton of Vaud. With the southern shore, belonging to Savoy or the Valais, there is little or none by the Lake.

You reach Lausanne in two hours. The landing-place, however, is at Ouchy, whence a half-hour's drive in an omnibus carries you up the vine-clad hill on which the city is situated, and which, having a southern aspect, affords the grapes the full benefit of the sun.

The passage across this magnificent water is one of the purest travelling enjoyments I know. It is about forty-one miles long and

eight and a half miles broad; and, as it sweeps round in the form of a bow, its limits in many directions escape the eye, which travels unobstructed over its broad expanse, while from its great depth (upwards of a thousand feet) its waves, when agitated, have the size and power of those of the sea.

The shores become more and more beautiful as you get further from Geneva, and on the Sardinian side they soon rise and assume a wild and mountainous character. On the left lies Vaud, with countless villages, all wreathed about by garlands of vines; and on the right the snowy peaks of the Dent de Midi rise high into the clouds, and Gothic towers and castles rise from the waves at various points, bringing with them interesting historical and political associations. Never have I seen such a beautiful combination of colouring in water, clouds, and pure mountain-air than one evening at Vevay, when the sun was sinking in rich crimson light, and giving place to a moonshine scarcely less splendid; on the one side the hills with their draperies of vines, on the other the naked rocks and glittering icy pinnacles, and between both the splendid lake,

with its barks, and gondolas, and steamers. Those who wish to become acquainted with the charms of the lake cannot do better than remain some days at Vevay. The whole place swarms, indeed, with English people, and here is one of the largest and best hotels in Switzerland, as well as boarding-houses, where even to the favoured sons of Britain only the regular price is charged, and that not a very unreasonable one.

Lausanne is the capital of the canton of Vaud, which embraces the whole northern semi-circular shore of the lake, and extends across the Jorat to the Jura, and to the shores of the Lake of Neufchatel. It is a rich and fertile land, bringing forth, with light toil, all the kindly fruits of the earth, and in one corner only do we find mountains covered with everlasting snow.

From Ouchy to Lausanne the ground rises in terrace above terrace, and is like one richly-blooming garden, and the vineyards and orchards extend for miles and miles along the shore, and illuminate it with as gorgeous colouring as if it had been created solely to charm the eye.

It is an Arcadian land; but its inhabitants are no idle, dreamy shepherds. As we advance into the interior of the canton, the wine gives place to corn and pasture-lands, on which graze large herds of cattle; and where the fertility of the soil declines, on the marshy banks of the Lake of Neufchatel, and in the barren valleys of the Jura, we find the people engaged in manufacturing industry. There are a few cotton and tobacco manufactories; but their principal occupation is watchmaking and jewellery,—indeed the inhabitants of the Jura seem to have been appointed by Heaven as watchmakers in ordinary to the human race. Besides being industrious, they have also a very active spirit of speculation.

I was told they send out their musical snuff-boxes, &c. as far as China. The first Vaudois watchmaker who presented himself and his goods to the notice of the fat gentlemen of Canton carried with him, besides his watches, a large collection of these musical boxes in gold, silver, tortoiseshell, &c. and his Chinese customers greatly admired them, and only regretted that their ears could not endure the disgustingly barbarous music they were made

to play. (They played the best pieces of Auber, Mozart, and Rossini). It was a pity, they said, that the red-haired barbarians knew nothing of the airs that were wont to charm the more refined ears of the Celestial Empire; —they could not purchase.

The Swiss, however, was not to be so easily discouraged. He got some one to note down for him some of the quacking songs of the Chinese, sent the notes off to the Jura, and in another year there arrived a cargo of boxes capable of satisfying even the exquisite musical taste of the mandarins.

The distinctions of rank have been more completely abolished in this canton than in any other; but the influence of the nobles has not been extinguished without great sacrifices; for Vaud did not, like France, abolish all privileges at a blow. All feudal rights, duties, tithes, and so forth, were purchased from the proprietors, and cost the canton a sum of three millions of dollars, and this could not of course have been done had its affairs not been in a prosperous condition; but the freedom of movement thus acquired has been in its turn a cause of greatly-increased prosperity.

When we consider the brief period, scarcely half a century, in which it has been in the enjoyment of independence, and that previous to that the Bernese and the Dukes of Savoy had ruled it through satraps, who oppressed and exhausted the country in the most shameful manner, the progress it has already made is really astonishing.

Wooden houses are every where giving place to handsome buildings of freestone and marble; the value of the soil is extraordinarily high; no canton has more numerous herds of cows, horses, sheep, goats, and pigs; large quantities of wine are grown, the finest liqueurs are manufactured, and the excellent cheese of the Vaud forms, as is well known, an article of considerable trade.

The people of Vaud are reproached, not perhaps quite without reason, with being over-luxurious and self-indulgent in their habits, and the cheapness and abundance of good wine has not proved altogether a blessing, for drunkenness is not unfrequent. I was assured, however, that it was decidedly diminishing; and we must recollect that the people stand at present at a peculiarly dangerous stage of

development, having scarcely yet the wisdom and experience necessary for the proper employment of all the freedom they have obtained; and we may reasonably trust that, with the progress of education, the tendency to these coarse, sensual excesses will abate.

The state of feeling existing between town and country in Vaud is somewhat jealous and irritable, a consequence probably of the old inequality; the peasant is a little presumptuous on the strength of his new rights, the citizen still apt to regard them as encroachments, and this constitutes an essential difference between Vaud and the other Radical cantons; the people of Zurich-Aargau have the same rights, but they are less inclined to insist on them. The occupation of a large majority of the population is agricultural, and amongst these the business, the recreation, the habits of life, and the amount of intellectual culture are as nearly as possible the same, and the feeling of equality is therefore more real and vivid. In Berne, which is in a great measure an agricultural canton, we see the same effect produced, and there are in this respect many points of resemblance between it and Vaud; but

in the former there are many causes in operation which tend to counteract this feeling. Berne is made up of many various parts, of districts differing from each other in language, religion, and laws; there is too great inequality of property, too many old families living in proud seclusion on their ancestral estates, too many citizens in whose minds a haughty disdain of the peasantry still lingers, too many reforms are still needed; but Vaud has conquered all this, and attained to much greater harmony of purpose.

It has gained its present freedom in two revolutions; the first in 1815, when it was first acknowledged as a canton, but remained under the rule and guidance of a great number of wealthy citizens, who filled the Great Council, and occupied all offices of Government with their relations and dependants; the second in 1831, when it received a new constitution, in which the principles of a representative democracy were fully carried out. The elections are now direct, and according to the population, every 1,000 inhabitants choosing one member, and every number above 500 counting for full.

The State Church of Vaud has been, since the first introduction of Protestantism, strictly subjected to the temporal government. When the Bernese conquered the country in 1536, they constituted themselves the protectors of oppressed Protestantism, and placed no restraint on its spreading through the country. But the conquerors soon found that it would be very advisable to get rid of those very reformers whom they had hitherto protected, and to effect this object they resorted to the most brutal acts of violence, and ended by imposing on the canton of Vaud the Helvetic Confession, the observance of which was so rigorously enforced, that even the civil magistrates and officers were subjected to a religious test. In 1559 the greater part of the clergy of the canton resigned their livings rather than render obedience to the Government of Berne; the same course was pursued by them in 1845, although from very different motives. During the whole period of the subjection of the canton to Berne till 1805, when the Pays de Vaud first became an independent state, the condition of the Church was the same; in that year, however, greater latitude

was given to the clergy, with this limitation, that they should teach nothing contrary to the Helvetic Confession.

The new Constitution expressly recognises the existence of a National Church, but declares that the ministers of this Church are in all respects entirely subject to the laws of the canton. There is likewise the most complete toleration, and the intervention of that Church can be dispensed with on any occasion, either in the performance of a marriage, or the christening of an infant. The Church in Berne is in precisely the same condition; and in that canton, as in Vaud, the clergy are naturally opposed to all democratic movements, as they can entertain no expectation of ever having the entire independence of the Church on the State acknowledged by the Radical party.

The Church of Vaud has had little cause to complain of the interference of the Government; whatever power may be given to it by the law, its superintendence has been in fact merely nominal. But the clergy were not satisfied with having, *de facto*, all control over ecclesiastical affairs, and looked about

them for means to secure their power and establish themselves in an independent position, after the example set in some other cantons. They held prayer-meetings, the well-known *oratoires*, and religious exercises, to which only the most rigidly pious were admitted; distributed tracts over the country, and established religious societies, which were joined by many of the higher classes; but the people, for this very reason, began to regard them with suspicion. In this way the religious movement became also a political one, the people and the Radicals were ranged on one side, the clergy and the higher classes, with the Government, on the other.

In Vaud, however, as in the other large Protestant cantons, Radicalism was on the increase, and the party was most impatient at seeing their own Government secretly encouraging and supporting those very measures of persecution and oppression which had excited the utmost indignation when pursued a year before by the Government of the canton of Valais.

In order to form an accurate opinion as to the present state of affairs, it is necessary to

look at the general condition of Switzerland. The most violent party contests were agitating the country on all sides, whilst the religious party was victorious over the innovators in Valais and Lucerne, as well as in Zurich; the people became alarmed at this, and was in constant fear of attempts of the priestly and aristocratic party for its subjection. The reaction in Lucerne and Zurich was not unfelt in Vaud. In Zurich the Protestant pietists were increasing rapidly, and it was well known that the clergy had urged the people to the revolution of September, and the destruction of the Liberal Government. From Lucerne the most dreadful complaints of the persecution of the worthiest citizens, by raging monks and fanatics, resounded through the whole of Switzerland; and these acts, immediately followed by the recall of the Jesuits, caused the greatest terror and rage in Vaud. The whole people demanded loudly, and almost unanimously, that the Grand Council should instruct the delegates of the canton to the Diet to vote with the other Radical cantons for the expulsion of the Jesuits. But the Grand Council rejected the petition, though

it was signed by 32,000 citizens, and in so doing gave the signal for the revolution of the 14th and 15th February, 1845.

There is no doubt that this was premeditated, and it cannot be at all regarded as an accidental occurrence. The influence exercised by the clergy on the governing party was manifest, and the same consequences were feared from it as in Zurich, although there the country people were really devout, whilst in Vaud, in spite of the greatest exertions, the prayer-meetings and conventicles were never frequented by more than 2000 persons at the utmost. On the 29th December, 1844, 400 men in Lausanne founded the *Association Politique*, for subverting the Government; and this association, at the head of which stood the chiefs of the Radical party Druey, Delarageaz, a young advocate, Eztel, and others, brought the discontent to express itself in action; and as the State Council had not courage to adopt extreme measures, when it found itself deserted by the troops summoned for its protection, it resigned its office, and left the path clear for the revolutionary party.

Druey and Blancheney were the only mem-

bers of the State Council who refused to resign their office: they placed themselves openly at the head of the popular party, related everything that had taken place in the Council, demanded powers to form a provisional government, themselves took a prominent part in it, and, claiming the prerogative of the sovereign people, dissolved the Grand Council, and ordered new elections.

The General Assembly of the people took place on the beautiful Place Monthenon at Lausanne, and was attended by many thousands, in spite of a heavy storm of snow. An old linden tree was pointed out to me whence, from a ladder placed against its trunk, Mr. Druey spoke to the people for three hours consecutively. There was great excitement, but not the slightest disorder, and a series of energetic resolutions were passed, declaring all existing authorities provisional, and pronouncing at the same time the dismissal of all officers who should not, within five days, send in their adherence to the decision of the people. At the same time the new elections were ordered, and in a few weeks the Grand Council met, chose a new Council

of State for the Government, and placed at its head Mr. Druey as President, and Mr. Blancheney as Vice, and thus, without the spilling of a drop of blood, without even a disturbance, the Revolution was completed.

The new Government had not, however, obtained the good will of the clergy, and they endeavoured to bring it into ill odour with the people by accusing it of communism, on the ground that some of its members had been heard to speak of the organisation of labour. Now communism, with its division of goods, was an abomination to the Vaudois, as bad or worse than the Methodists, and the mode of attack was well chosen; the credulous people became uneasy, and the State Council thought it necessary to clear its character by driving out of the canton a party of German fugitives and artisans who had formed a communistic association in Lausanne, as well as the publishers of a German paper, whose principles they declared to be contrary to religion, morality, and social order.*

* As it does not appear that the German fugitives had committed any further offence than that of expressing their

At the same time the Government issued a proclamation, which it required should be read from all the pulpits; but this a great number of the clergy resolutely refused to do, alleging that the law required them to publish only laws and ordinances referring to religious affairs. The dispute ran high. The Government referred the matter to the *Commission Ecclesiastique*, who expressed their regret at the conduct of the recusant clergy, but did not deem it worthy of punishment; it then turned for help to the heads of the clergy of the four districts, who were appointed to judge, in the first instance, offences against Church discipline, but they declared their brethren perfectly justified; and finally the State Council, which in this instance was both accuser and judge, pronounced sentence on the delinquents, but so mildly as to show plainly how little inclination it had to come to a final rupture. One pastor was suspended

opinions, the expelling them by violence for the alleged tendency of those opinions, was, it must be confessed, rather a curious proceeding on the part of a government professing itself to be pre-eminently the champion of civil and religious liberty in its broadest sense.—Ed.

for a year, one for three months, and thirty-eight for one month only.

The clergy, however, were bent on driving matters to extremity; they well knew that they had often before published proclamations of a purely political character, and that therefore their present refusal could only be regarded as a declaration of personal hostility to the new Government.

On the 11th of November of the same year, a hundred and fifty clergymen, parish priests and their vicars, met in convocation at Lausanne. A considerable number of the town council, some citizens, the theological students, with their professors, and many individuals of the upper classes were their supporters; the meeting was opened by prayer and singing, but it was very evident that the spirit by which they were animated was a very bitter one. The Church, it was said, was at the lowest point of humiliation. They, the suspended pastors, were willing to bear their sentence; but that the Great Council and the Council of State should consider the clergy as their hired servants because they paid them, that the ministers of Christ

should be degraded into passive instruments of the civil power, was a tyranny to which they dared not submit.

The few who gave their voices for peace, among whom was the venerable Chavansus, an old man of eighty, were lost amid the clamour for bolder measures, which alone, according to Pastor Monnard, could save the Church. An address to the Council of State and an appeal to the people were agreed on, and signed by 183 clergymen. In the appeal they justified their conduct, and that of their suspended brethren. The address charged the Council with ruling according to their own despotic will, instead of according to law, and with having put the clergy without the pale of the law; adding, that they, the undersigned, neither could nor would submit to their usurpations, that is, read the proclamation. In accordance with these views, and because they were forbidden to express them in their pulpits, the protesting members resigned their office, and further declared, "that in so doing they had been guided by no political or personal interest, and they would consent to resume them only on receiving a

guarantee against the repetition of such measures as those now adopted by the Council in violation of the rights and privileges of the national Church and the Christian ministry."

This was like presenting a pistol at the breast of the Council, to enforce the demand for a free Church. It was impossible to believe they could yield, or consent to such a suicidal proceeding as that of entering into negociation, to forfeit the respect of the people, and insure their own downfall. The clergy might have had this result in view, by the embarrassment and confusion they knew they would occasion by their resignation in a body, by the displeasure of the people, and the activity of their own partisans; but they found themselves mistaken. The Council had nothing to reproach itself with; its conduct had been perfectly constitutional; and the great majority of the people were opposed to the complete independence of the Church, so much desired by the clergy. Hence the cause of the Government was in so far the cause of the people; the Council might in their proclamation throw the whole guilt of these rash proceedings on the clergy themselves; for they

might easily prove that in their cry for a free Church the object really sought was the indulgence of priestly arrogance. They declared, therefore, in conjunction with the Great Council, that energetic measures would be adopted to maintain the constitutional alliance of the Church with the State.

This proclamation calmed the people completely; it was seen clearly that the bold step risked by the clergy was a failure, and had hurt no one but themselves. When the first terror was over, the people turned from them with contempt; and many who in politics had been adverse to the Council of State took their side in this dispute, for priestcraft and fanaticism were yet more distasteful. Of the 10,000 burghers who had pronounced against the new Constitution, more than half now joined the 18,000 who formed the majority of the Government.

It would, however, be in the highest degree unjust to ascribe the bold step taken by the clergy in resigning their ministry merely to fanaticism or priestly arrogance. Many of them were poor, and by that step exposed themselves and their families to greater poverty,

and even to absolute want. Doubtless many acted from sincere conviction; and it is undeniable that, in the entire dependence of the Church on the State (the people themselves having no voice in Church affairs) a restriction is imposed no less unfavourable to true freedom, and unsuitable to the spirit of the times, than a purely ecclesiastical rule, in which the priest takes on himself to be the sole interpreter of divine mysteries. The community *is* the true Church; it is for them to choose such pastors as will join with and aid them in their aspirations towards the Deity. In Vaud, however, there was no question of a free Church in this sense; the people were not so advanced as to desire it; they wished for the maintenance of the existing State-Church.

I have spoken with some of the most influential men, and with Mr. Druey himself, on this subject, and all asserted, that in maintaining the integrity of the constitution they were not only doing their duty, but fulfilling the wishes of the great majority, which was in itself the complete justification of their proceedings. It is unfortunate that the clergy

are, for the most part, politically opposed to the Radicals; that they belong to families and have connexions hostile to the new order of things; and that their resolutions plainly show that, as a body, they desire to usurp the authority of which they would rob the State, for themselves alone, without reference to their flocks; they exhibit, moreover, much intolerance and arrogance in their manner of proceeding; and it is evident that a Protestant clergy acting thus places itself on Catholic ground; and fortunately Protestantism is wholly inimical to such pretensions. A priestly caste and priestly rule within her bosom is an absurdity.

In the mean time the Council of State continued to act with great vigour and decision. The Great Council gave them dictatorial powers to provide for the safety of the State and the national Church. A circular was issued giving the recusant clergy to the first of December to decide whether or not they would retrace their steps, and thereupon fourteen of them returned to their duties, eighty gave no answer, thirty-four defended themselves with great vehemence in writing, and eleven who

were looked upon as the principal movers of the whole demonstration were not asked, for their removal had been previously resolved on by the Council. The names of the recusants were then struck off the lists of ministers, and all clerical duties prohibited them; but at the same time the declaration was repeated, that if they would recall their resignation the Council was ready to hold out to them the hand of reconciliation. Few have, however, accepted the offer; some are living in retirement, some have adopted trades, others have sought and found appointments in foreign countries; the greater part suffer severely enough, for, although money has been remitted to them from Germany and Prussia, to the amount of 140,000 francs (in 1846), this support will scarcely be continued for any length of time.

The *oratoires* remained free after these occurrences, but many unpleasant scenes ensued in Lausanne. The displaced pastors held prayer-meetings close to the churches, in the open street, and by this ostentation of suffering exasperated the people, who thought themselves insulted. Some of the young men

scattered the congregations by turning the hose of a water-engine upon them, amid shouts and laughter; and this was represented as a crime of the Council of State, because instead of affording them the assistance of an armed force it had temporarily closed the *oratoires*, a measure subsequently adopted in other places. In a republic like this, where the voice of the people is potential, it is not very practicable to oppose their will by armed force, here especially, where a demonstration of this kind had been almost challenged, and the people and Government daily insulted in pamphlets and newspapers.

Some difficulty was experienced by the Government in getting Divine service regularly performed, as eighty-one clergymen had the work of one hundred and sixty to divide among them. It was accomplished, however; and in the course of the year the number of officiating pastors rose to one hundred, and, a new division of the ecclesiastical districts having been made, a smaller body was found sufficient for the duty, and thus the stipends of twenty pastors saved to the canton.

When I visited Lausanne the long dispute

had come to an end, and the Council remained masters of the field. The new constitution was considered secured from all dangers, and the anniversary of its acceptance celebrated as a popular festival on the Monthenon. At that time all the newspapers were full of this festival, concerning which the most shameful calumnies were industriously spread by the defeated party. French and German newspapers contained articles representing it as a scene of the wildest orgies of a mob-government. The grossest extravagances were put into the mouths of President Druey and other members of the Council. It was said that they had been carried home completely intoxicated; and nothing was omitted to render the people and their leaders at once hateful and contemptible.

That not one word of truth was contained in these infamous articles I was assured, not only by natives of Lausanne, but by several impartial foreigners who had been present at the festival, and were delighted with the cheerful, yet serious and dignified, tone of the assembly. Where the originator of these atrocious falsehoods was to be found was per-

fectly well known. A professor of the Academy was the person named; indeed the academic body generally, both teachers and pupils, are nearly to a man enemies to the Government, and partisans of the clergy.

It might be expected that the students here, as almost everywhere else, would have adopted democratic principles, but that is not the case in Lausanne. The greater number of the young men attending the Academy, from whose ranks the clergy, judges, public officers, and men devoted to the higher scientific pursuits are to proceed, belong to families of the old city aristocracy, who cannot brook the perfect equality of civic rights accorded to the peasant, or the loss of the old reverence for wealthy burghership, which they charge upon the influence of the Radicals. The professors and teachers cherish this feeling among their pupils, who form a kind of "*jeunesse doré*," and with youthful recklessness never fail to show the members of the Government, on every opportunity, how little they esteem them.

The Academy, subsequently abandoned by a considerable number of both teachers and

pupils, seemed on the verge of dissolution; no very great evil, perhaps, as it afforded the Government an opportunity for a re-organisation, by which it was not slow to profit. A class of teachers in whose hands were placed the education of the rising generation, who laboured systematically to render the Government and constitution hateful to their pupils, was evidently not to be endured. The whole body, therefore, received their dismissal, and a purification was effected which removed a number of the most active and bitterest enemies of the Government. It was an extreme proceeding no doubt, and in many respects a harsh not to say an unjust one, when it affected teachers of many years standing, and who, on account of their political opinions, were discharged without pensions. In monarchical states* such things happen every day, and they may esteem themselves happy who are merely displaced and not entangled in "inquiries," and legal proceedings. In Lucerne, Valais, Schwyz, &c. very little ceremony

* We presume the author meant to have written *absolute* monarchies, like that of his native Prussia, of which he is obviously thinking.—Ed.

was made with teachers of the Liberal party, as many know to their cost; but the dismissals in Vaud caused a most terrible outcry, in which they were the loudest who had shown least hesitation in exercising tyranny of a different kind. The Council of State of Vaud had, moreover, another plea on their side; they could, according to law, dismiss teachers from these offices, yet they hesitated long, and made every effort to disarm the hostility of the Academy.

The system of calumniating the people and Council of Vaud spread in all countries; for the professors and the clergy had numerous connexions, and it was no wonder, therefore, that all the world soon believed the government of the canton to be in the hands of a kind of banditti, with whom no man's life or property was safe. In 1845 these calumnies had so formidable an effect that very few strangers would venture into the canton, and strangers are an important source of employment and profit to the Vaudois. The English in particular kept away; and it is well known that the English Government was induced by the representations of its ambassador Mr.

Morris to make very sharp remonstrances on the occasion of the dispute with the pastors; but for this the Council itself was chiefly blameable, in having very unnecessarily addressed a note in their own justification to the British cabinet.

The absence of the English created much discontent, and this was increased by the reports spread of the growing scarcity of money, of deficiency in the revenue, of loans, and debts, and the lavish expenditure of the executive, and by alleged scandals connected with the private lives of the Radical leaders.

CHAPTER XII.

Education in Vaud—Salaries of Schoolmasters and Clergymen —Drawing School, Museum, &c.—The Cathedral—Monument to Major Davel—Coffee-Houses—Newspaper Calumnies—Maintenance of the People—State of Vaud.

GREAT attention has been paid to the organisation of the schools in Vaud. The law of 16th of December, 1833, requires the attendance of all children, without exception, from the ages of seven to sixteen. There are primary schools and middle schools in all the towns, and colleges in the more important ones, besides the Academy in Lausanne and a seminary. The communes pay the schoolmasters at least 320 francs, the underteachers, male and female, not less than 200 francs; and every teacher must pass an examination before the School Commission. If the commune is in good circumstances, educational expenses are furnished from the communal fund; if that is not sufficient, the

wealthier parents pay for their children. In every commune there is a School Commission, composed of from three to seven members. A law dating January 3rd, 1844, makes the pastor always a member; but his voice is not more potential than that of others. In 1837, 586 schools were attended by 30,626 children; and in the *compte rendu* of the Council of State for 1845 there were 725 schools, and 31,857 pupils. In the same year the State granted 40,000, the normal schools 20,000, francs. The colleges and middle schools cost 38,266 francs (the State gave each 2,400, the rest was furnished by the commune). The Gymnasium required 25,318 francs, the Academy 43,214, the Cantonal Library 9,167 francs. Pensions to the amount of 18,000 francs were given, and some further sums to the Blind Asylum and other benevolent institutions. No college teacher has less than 1,000 francs salary; and in the Academy the payment rises to double that amount. The lot of the teacher in Vaud, then, if not a splendid, is a secure one, and is moreover on a level with the highest, for the Councillors of State and

the President are not more highly paid. Two thousand Swiss francs (about 800 Prussian dollars) is the highest remuneration given to any public officer.

The clergy are paid by the State. A pastor's income at first is 1,000 Swiss francs (60*l.*); but it rises every six years by 160, till it reaches the maximum, 2,000 francs. The pastor has besides a house and garden, and is at liberty to take boarders or keep a school, which is a very common and important occupation in Switzerland; so that it cannot be said that the material interests of the clerical body are neglected.

Instruction is given in the middle schools and colleges through the medium of the German language; nevertheless it is not very generally understood, though Germans, especially German mechanics, are settled in Vaud in considerable numbers. Among the branches of study pursued in the middle and higher schools, in addition to natural philosophy, mechanics, chemistry, technology, drawing and music, political economy and civic instruction have been introduced.

Hitherto no fee has been demanded for

permission to attend the Academy or the Gymnasium, and the instruction was bestowed at the cost of the State. But people have become aware of the injustice of the State funds being applied for the benefit almost exclusively of the wealthier citizens, whose children alone attend these higher schools; to the great mass of the country people they are unattainable. In future therefore the students at these institutions will pay, and thereby increase the funds destined for the support of the people's schools.

Much also has been done for art in this canton. The State maintains a drawing-school, supports young artists, and possesses a museum in Lausanne, called from its founder the "Axland Museum." There is also a picture-gallery, yearly increased by the purchase of new pictures by native artists and the gifts of wealthy citizens. In the Museum are to be seen collections of objects of natural history, among which that of minerals deserves honourable mention. The efforts to do all in their power for the protection and encouragement of science and art is everywhere conspicuous and praiseworthy.

The high roads are excellent; indeed the care bestowed on this and other objects of public utility by the little governments of Switzerland generally is admirable; they have undertaken works of this kind on a scale that would do honour to the greatest states. Lausanne is an old city, has narrow, crooked streets, and is divided by a deep double hollow, which by unwearied labour has been partially filled up. Over the deepest part of the hollow, a splendid bridge resting on double arches has been carried, which is as fine a piece of architecture as can be seen anywhere. The old Episcopal Castle, situated on the highest point of the city, is now the seat of the Government, and in this quarter also is the Cathedral, the largest church in Switzerland, and in its neighbourhood the Academy.

From this point there is a glorious prospect of lake and mountain, and how rich is Lausanne everywhere in prospects! But we must ascend the Signal Mountain close to the city to revel in the full beauty of this marvellous Nature, on which the eye never can be satiated with gazing.

The Cathedral is very large, but cold and

tasteless, painted of a grey colour, without altars, pictures, or painted windows; it has, in short, all the ghastly sobriety of aspect which Protestantism has stamped on these ancient temples since she has cashiered the priests in their costly embroideries, and banished the saints and Madonnas. On a side-wall there is a marble tablet erected to the memory of the noble and unfortunate Major Davel, beheaded by the magistrates of Berne in 1723. Davel burned with a noble enthusiasm for the freedom of his country; but his countrymen did not understand him, and in their coward fears for their own safety his associates betrayed him to their stern masters of Berne. None then could save, but many wept for him; and I have now before me the speech made on the scaffold by the reverend priest Saussure, where, in sight of the executioner's sword, he ventured to place a laurel crown on the doomed head of the victim of tyranny: but it is only lately that a stone has been raised to his memory. The monuments of some dukes, and that of Pope Pius the Fifth, are in this church; the nave, which is adorned with two hundred pillars, one hundred feet in

height, would have a noble effect if it were embellished by art.

But neither this temple, nor the magnificent market-hall, nor any other work of man, is to be compared with the sublime and beautiful frame-work in which Nature has placed Lausanne. All around lie vineyards and country houses, stretching down to Ouchy and the shores of the Lake; and the extensive suburb of the city runs through a long succession of gardens, surrounding the dwelling of the greater part of the wealthier citizens, so that it is no very easy matter to find the people we wish to see and speak with. It is therefore fortunate that there are so many clubs and coffee-houses in Lausanne, where one is pretty sure to find friends and acquaintance in the evening.

Here, as in Zurich, democracy has assumed its proper outward form. The rulers do not affect to keep themselves apart from the people, but mingle with them freely in all places of public resort.

In Morel's coffee-house I used to meet every evening the councillors of State and the highest officers of the republic taking their glass of wine, smoking a cigar, or playing their game

of dominoes, or cards, surrounded by their fellow-citizens.

In another coffee-house, not very far off, the aristocratic party assembles, so that every one may find a circle where he may meet with people of his own way of thinking, and help, if he pleases, to promote the objects they have mutually in view.

The present Government of Lausanne has many enemies, and therefore we ought not to be surprised at the number of evil reports concerning it contained in the German newspapers; and President Druey and other members of the executive say very truly, that the greater part of the articles of this kind which appear in the Allgemeine Zeitung and Cologne Zeitung are written by the clergy and professors in the ranks of the defeated party, who act as their foreign correspondents, and take this way to exhale their wrath. The calumniated do not complain so much of the calumny, which is always the last resource of impotent rage, but they justly think themselves aggrieved that their counter-statements addressed to those journals only find their way to the waste-paper basket.

One chief care of all Swiss governments is to provide the necessary food for the people, as no part of the country produces as much corn as it consumes. The proper distribution of the purchased stock at moderate prices, or sometimes quite gratuitously, is one of their most difficult duties, and must occasion in times of scarcity a very heavy expense. In all difficulties, the State in Switzerland is called on for direct intervention, and nothing would be more likely to overthrow a government than any want of foresight in this respect.

The Vaudois are seldom or never very rich, but none are excessively poor; and the soil is so divided and subdivided that almost all possess some portion of it. The greater part of the poorest are to be found in the larger towns, where poverty ever seeks to hide itself; but though Vaud is a country so much visited by strangers—a circumstance favourable to beggary—I have seen none. Lausanne is not a trading city, and never can become one, for it possesses none of the sources of trade. The troops of arriving and departing travellers yield its largest receipts; yet these in most cases soon turn their backs on it, and hasten

to the lovely shores of the Lake, or the enchanting environs of Vevay or Montreux.

The present condition of Vaud, the struggle of its enlightened Government with the priestly and aristocratic spirit, the thoroughly democratic character of its forms, and the recent awakening of its people from their previous state of apathetic dependance to a living sympathy with and perfect equality before the law, might well render this little state an object of vivid interest to the world at large.

CHAPTER XIII.

Railroads in Switzerland—Various Obstacles—Road to Freiburg —Fine Scenery—Bulle and Freiburg—Suspension Bridges— State of the Laws—Father Girard—The Jesuit College— Discipline-Instruction—The Great Organ—Heretic Visitors.

THE road from Vivis to Freiburg is one of the finest and also one of the most expensive in Vaud; it runs in a broad winding line to the Jorat through the vine-land, which the Government was obliged to purchase at so high a rate that the cost of two miles of road (including the natural obstacles to be overcome) was two millions of francs. Yet they do well to improve their roads even at this cost, for much will never be done with railroads in this country. Over the Alps they are not to be thought of; but even in the hilly foreland the difficulties would be too many and too great to allow of sufficient profit. Perhaps, also, Switzerland is too small, and the people too

little in the habit of travelling, for railroads, which require a concourse of travellers, and the carriage of great quantities of goods, to support them. For a great part of the year there is neither one nor the other.

Railroads have been projected in Switzerland nevertheless. One is in prospect to run through the Grisons, down the Rhine Valley, to the Lake of Constance; but it will be found difficult to raise the money, particularly at the present moment, when the railroads have sunk in credit. Another was projected from Geneva to Vaud and France, which is already given up for want of funds. Several small lines were projected in different cantons, none of which are likely to be made, except that from Basle to Zurich, which would touch on the much-visited baths of Baden. The negotiations concerning this line will show plainly enough what a task it is to induce the several cantons to make common cause for the benefit of their common country. Every one is jealous of the other; every one will seize the richest morsel in the dish for itself; not a commune but refuses to stir till its claims and expectations, often of the most extravagant kind, are

satisfied. From Zurich the railroad was intended to pursue the old commercial line over Havenstein, crossing the Jura between Soleure and Basle-country; but the latter made the most preposterous demands, among which was that the line should end on its frontier, and the distance between the frontier and the city be traversed in carriages. All negotiations on this point having failed, it has been resolved to change the whole plan. The line is now to be carried through Aargau, on the right bank of the Rhine, to Baden, in order to reach Basle, and the government of the Grand Duchy, more alive to its own interests than the patriots in Basle, is ready to lend a helping hand.

Vaud is not adapted for railroads. The interior is very little visited; the ground is very dear; and the hilly nature of the country would render an immense deal of tunnelling necessary.

And what should bring many travellers among these humble tillers of the ground? At the utmost a few would come from Lausanne to Yverdon, to embark in the steamboat on the Lake of Neufchatel. Yverdon itself has no attraction; its celebrity is gone

since Heinrich Pestalozzi, the true friend of man, rests in his grave. The castle and the school-building, where from 1805 to 1825 Pestalozzi strove to raise the neglected children of poverty to the rank of thinking men, are its only interesting monuments.

The great road for strangers in Vaud leads from Lausanne to Geneva or Freiburg, along the beautiful shores of Lake Leman, and these roads, of which there are several over Moudon, Payeran Caronge, and Vivis, are abundantly provided with means of conveyance. When the heights of Jorat are ascended, the frontier of Freiburg is soon reached, and every turn of the road gives a view of the Lake of Vivis, over an endless range of vine-clad hills, deep into wooded ravines, and the long dark range of the mountains of Savoy, topped by the snowy peaks of the Dent de Midi.

One of the grandest and most beautiful views in the world lies here outstretched before the eyes of the traveller. Unwillingly he turns from a picture which has scarcely its equal in the world; and long will it hover before his mind's eye, while his carriage is jolting along between the walls of *nagelflue*

and their rumbling stones into the canton of Freiburg.

The road over St. Denis and Bulle to Freiburg runs through verdant, smiling valleys of a hill-country, and leaves on the right a mountain-chain whose summits reach heights of 5,000 or 6,000 feet, and which bounds the canton on the south. The little towns, with their towered castles, ruin-crowned heights, and antique buildings, once the dwelling-places of the noblest in the land, offer many a picturesque and romantic site. Here lies the ancient castle of Greyerz, once the residence of the counts of the name, now chiefly notable as the neighbour of the little town called Gruyere, of world-wide renown for cheese. Perhaps it is the infecting neighbourhood of Vaud that makes this part of the canton discontented with the Jesuits and their friends in the capital; at all events, it has more than once attempted to effect some change in its politics, but it has not been successful.

It is singular enough that in this canton the German districts are the most strenuous supporters of priestly dominion. Their faith

in and zeal for the threatened Church are boundless, and it was by the help of the German inhabitants in Freiburg, as in Valais, that the too-rashly-begun revolution in the French districts was suppressed.

The little town of Bulle is the centre of business for those agricultural and cattle-breeding valleys. Hither the people from Gruyere, the valley of the Saane, and the mountains bring their cheese, their beasts, and the planks and beams of their forests, to market. Bulle was the seat of agitation against the Government, and here public meetings were held, the capital threatened, and the Amtman imprisoned; in consequence of which the town is now subjected to a severe punishment.

Freiburg is built partly on the edge of a precipitous ravine 150 feet deep, through which the Saane flows, and partly in the ravine itself; so that the people in the Upper Town look over the chimneys of their neighbours below, to the hills and rocks beyond, where stand the ancient watch-towers of Freiburg. In the Lower Town, where the air is unhealthy, and goitres and cretins are frequently met with, the poorer part of the popu-

lation dwells; these still speak German, and do not deny their origin. In the Upper Town, on the hill side, where stands the Lyceum and the great Jesuit house, and where healthier breezes stir the air, the richer inhabitants live, who will have nothing to say to Germans or to German ways. Near the Cathedral is a street especially appropriated by the ruling fanatics of Freiburg, the Wecks, Fourniers, and other faithful allies of the pious followers of Loyola.

The ravine is spanned in two places by suspension bridges. The largest, 360 feet long, was completed in 1834. It was built by a company at a cost of 300,000 Swiss francs, and brings the French engineer Chaley a large income; for, singularly enough, the returns according to contract belong to him, instead of the shareholders, who have to pay like other people when they cross the bridge. The second suspension bridge, 220 feet long, connects the two banks of the Saane. When the heavily-laden waggons and diligences pass over these bridges, and the mighty wire-ropes bend and sway beneath their weight, an involuntary shudder seizes one at the thought that they may suddenly give way and plunge

at once in the abyss yawning below the rash individuals who have trusted to its support. But the bridges are safe enough. On the beautiful terrace of the Zähringer Hof, which commands the whole ravine, one could linger for hours, looking down on the dark, narrow streets and convents in this singular hollow, and on the yellow Saane winding beneath the suspension bridges, and the ancient watch-towers perched on the limestone rocks above; a wild romantic picture of most peculiar colouring, where the old times and the new are strangely intermingled.

The laws in this canton are in a most confused and antiquated state; since 1834 only a few isolated portions of the new civil code have appeared; the rest is a mass of old laws extending as far back as 1249, although a collection up to the year 1600 has been made and published, under the title of "Municipal Ordinances." In criminal cases, the code of Charles V. and the Burgomasters' Decrees of 1611, are still in force; and in this confused and uncertain state of both civil and criminal law opportunities can hardly be wanting for harassing and removing those

who are in the way of the ruling powers, although bodily torture is abolished by the new constitution.

During my stay in Freiburg I did not neglect to visit Father Girard, the well-known and universally-respected Franciscan monk, who has devoted his whole life to zealous exertions in the cause of popular education, but who has been forced to give up his school because he was accused of having adopted a system of education likely to be injurious to the Catholic religion.

I found a venerable old man, of a tall and dignified figure, with a kind expression of countenance, a fine thoughtful forehead, and abundance of white hair. When we spoke of the various systems proposed to lighten the burdens of the working classes, and raise them in the moral and intellectual scale, his clear blue eyes sparkled, and his lips uttered wishes warm from a heart unchilled by the cold of eighty winters. He pressed my hand at parting, and said,—"If you visit us again a year or two hence, you will scarcely find me here; my course is almost run. You are still young; you may have much to see and suffer;

but hold fast through all to the faith, that the really good and just can never labour in vain."

Excellent Father Girard! it may be so, but it is hard at times not to doubt.

On the same day I had visited the Jesuit College, where strangers are always courteously received. The school and sleeping-rooms, &c. are freely shown; but the fathers are not very willing to admit spectators in the hours of instruction, and have constantly refused to render any account to the School Commission of their system of education.

The college has been built by shares, and the plan is so arranged, that, when the cost of erection has been defrayed, the overplus is to be applied to charitable purposes, and a sum of 25,000 gulden (about 2,400*l.*) has been already paid off. Children from the ages of seven to fifteen are admitted, on the payment of 750 French francs for the school year, from the 10th October to the 15th August. The vacations are employed in travelling under the guidance of their teachers, or passed in a house belonging to the Jesuits on the Lake of Neufchatel, for the advantage of the air. The

pupils are first taken on trial for three months, at the end of which, if their dispositions are not found promising, they are sent back to their friends. Every pupil immediately chooses a confessor, in whose hands he must be as wax. There are in the house rooms for devotional exercises for summer and winter; these exercises occurring three times a day, and sometimes oftener. The pupils are divided into three bands, which have no intercourse with each other; and all connexion with the outer world is as much as possible cut off. Once a month those who have parents or near relations may pay them a visit. They are seldom permitted to receive other visitors, and then only in the parlour, and in the presence of a guardian. A pupil is under constant superintendence; his confidant and confessor is always near him; and there exists besides in this college a system of espionage that surrounds him like a net, and renders it impossible to conceal the most trifling occurrence from the fathers. Each band has its own dormitory, in which there are above a hundred beds. Every bed stands in an alcove, with net-work over the top, and is furnished

with a door, which can be opened from within, but not closed again. Each boy has his name inserted on his door, and at the end of each line sleeps a teacher, who, in the morning, when he opens the doors, knows to a certainty whether any one has been out. Thus the system of watchfulness and separation is never relaxed by day or night.

On Sundays and holidays the pupils, distinguished by a uniform of blue cloth with velvet collars, black waistcoats and breeches, walk in procession, preceded by music. Instruction in music, drawing, painting, fencing, and riding, are paid for extra; dancing is not taught. For recreation, the pupils are allowed to perform plays, selected for them of course. There are comparatively few Swiss among the pupils; the majority are French and Germans from the Rhine provinces.

One of the objects most worthy of admiration in Freiburg is the great organ in the church of St. Nicholas,* one of the finest churches in Switzerland. This organ, the

* Our readers may perhaps remember that this fine organ was greatly injured, if not destroyed, during the late occupation of Freiburg by the Federal troops.—Ed.

work of Alvis Moser, has 7,800 pipes, from whose mighty breathings may be perceived how far art has succeeded in imitating in thunder, or in whisper, every vehement and every softer emotion of the human heart, by means of a bellows full of wind. I have heard it several times, and it always seemed to me as if a whole legion of spirits was imprisoned in its huge bosom, and supplicated for release from a weight of woe or rapture. The organist is a man of distinguished talent, and the *representation*, for so it must be called, as strangers staying at the hotels are invited to attend, takes place morning and evening; the landlords pocketing a few francs on the occasion, part of which are repaid in tribute to the church.

As the greater part of those who travel through Freiburg are English, the organist never fails, after playing a fugue which has set every pipe in action, to strike up the English national air "God save our gracious Queen," with variations, which, heard when twilight spreads its mysterious veil over the lofty arches of the church, has a very striking effect. It is curious enough to see how, in this

pious land, everything is tolerated for money. Whole troops of heretics daily throng the church, mount the steps of the altars, touch and examine the sacred objects there displayed, and ogle the kneeling worshippers, who, nevertheless, pursue their devotions undisturbed by the curious crowd talking and laughing around them, while waiting to hear the organ. This looks like toleration, but is, in fact, only borne for the sake of the profit; for there are in Freiburg 17 convents, a chapter, and five other religious bodies, 200 monks, and a yet greater number of nuns, 300 secular clergy, a multitude of brotherhoods, and finally the Jesuits themselves, and where then should the toleration come from?*

* Perhaps the reader may say, "This looks like obstinate prejudice, Mr. Müggе; but it cannot of course be such, for *where should the prejudice come from?*"—Ed.

CHAPTER XIV.

Pleasant Aspect of Berne—The City—Its Massive Buildings—The Environs—Habits of Life in Berne—The Government of Neuhaus—Scandalous Scene—The New Constitution—Future Prospects.

FROM Freiburg to Berne, the road runs through a beautiful, rich country, showing a high degree of cultivation, as soon at least as it enters the great Protestant canton, whose inhabitants are admitted to be pre-eminent for their skill in agriculture. I am sorry that I had no intimate acquaintance with the Bernese farmers, for their lands bore evidence to the existence of a spirit of order and neatness for which we may look in vain elsewhere. The farm-yards were admirably kept; here were to be seen none of those open pits and heaps of refuse and manure so common in Zurich, and so offensive to the sight and smell; but the large houses, with their pretty

galleries, and rows of bright windows, have an aspect as inviting and prosperous as their verdant fore-courts and numerous and well-kept farm-buildings. The natural advantages of this the largest canton of Switzerland, and the skill and industry that have turned them so well to account, have saved it from the necessity of competing with Zurich and Aargau in manufactures, to which also its old territorial aristocracy have a natural disinclination.

Berne itself, the old city on the Aar, whose deep bed embraces the town in a semicircle, looks like a type of the weight and importance of the canton. The houses, built of fine free-stone, from the foundation to the roof, with their flights of stone steps and long arched passages, indicating their Burgundian origin, look like so many strong castles, whose buttresses, grey with age and unspoiled by modern colouring, are deeply rooted in the rocky soil. The long and beautiful Street of Justice, running the whole length of the town, forms with its parallel streets the heart of the city, and gives it a peculiar character. The gates, formerly the boundaries of its territory,

now lead only to the suburb, where houses of the very newest taste are to be found. But old Berne, the old, ponderous, stone-built city, is predominant; and as the Swiss towns, with the exception of Zurich, increase very slowly, and what is built lasts for centuries, its grave and solid character remains the same, and presents an outward and visible sign of the character of those who erected it, and whose descendants, with few exceptions, follow in the same track.

There is nothing of the joyous animation of Zurich to be met with in Berne. It has few coffee-houses, and few places of public amusement; Enge on the Aar is the best of the kind, indeed it may almost be called the only one. Neither can the environs be compared in beauty to those of Zurich. The terrace by the cathedral, with the prospect of a portion of the city lying far beneath, the rushing river, the meadows, fields, and hills, and, when the sky is clear, the giant mountain-ranges of the Oberland glittering in the evening-light, and rearing their majestic brows to Heaven, deserve all the admiration bestowed on them; but the other features of the view are not

worthy of them. The town is very dull. There is some bustle, with small trade, in the numerous shops, which are indeed almost too numerous for the wants of the country, but little business of importance. The mails bring many strangers, it is true, but they are birds of passage on the wing for the Oberland or Lake Leman. Few travellers stay longer than three days—quite enough indeed to see all that is to be seen. The cathedral, an imitation of that of Freiburg in the Black Forest, is a large but not very remarkable edifice. The museums contain no great treasures; the bears in the city ditch are the only curiosities; and there is nothing attractive in the social life of the people. In Zurich and Vaud, the public men mingle freely with their fellow-citizens in the coffee-houses and other places of public resort. They are mindful of their origin, and do not affect to invest themselves with a halo of grandeur, suitable enough for patricians, but very unsuitable to the magistrates of a democracy. In Berne the descendants of the old nobility have inherited their exclusive spirit. They never mingle with the people, and rarely

appear in public places, still more rarely are they seen in coffee-houses; and this stiff, reserved demeanour was maintained even by those who formed the actual Government up to 1846. Neuhaus and his most considerable official brethren, the executive councillors, Fetscherin and Weber, were strict conservators of their official dignity, and never mixed freely with their fellow-citizens. No act of Neuhaus gave so much offence in Berne as that of putting up a bell, with a door-plate, signifying "*Ici on sonne et attend.*" In former times, a *Schultheiss* of Berne might have ventured to shut his door upon the obedient burghers till he chose to give the desired audience; but at the present time, when town and canton were full of combustible matter, President Neuhaus made a dangerous experiment.

But the Government in fact had outlived itself, and the sudden and rapid development of Swiss Radicalism had taken it by surprise. The irruption of the Free Corps in 1845 served to bring matters to a crisis. The Government was even unwise enough to set on foot inquiries and legal proceedings against the Free

Corps, after having quietly looked on during the gathering of the storm, and thereby wounded the people of Berne in the tenderest point; for they looked on Lucerne with mingled grief and thirst of vengeance, and thought of the friends and brothers who had fallen there as so many victims.

The Government meant to make a parade of power and strength; but, instead of this, it was undermining the ground beneath its own feet. Prosecutions of the press, and for religious errors, were instituted; Herr Von Tavel, who was at the head of the Board of Public Instruction, imprisoned some women as Baptists; Professor William Schnell was dismissed on a charge of drunkenness; Herr Jenny Sohn, the editor of a satirical paper, the "Spy Box," prosecuted and punished for blasphemy. Besides Neuhaus and Fetscherin, the Minister of Police, Weber, was an especial object of dislike to the people; he was not only accused as the originator of Neuhaus's most unpopular measures, but as guilty of private offences of a deep dye. It was said that he had poisoned his wife, who died in consequence of mistaking one vial of medicine for another; and,

as he came into the possession of a considerable fortune by her death, the accusation found the readier acceptance.

This story, and a scene which took place when I visited Berne, may be taken as characteristic of the state of affairs there. The new constitution had been accepted; but the old members of the executive still exercised their functions *ad interim*. Weber was consequently still Minister of Police, when he one day encountered in the street a personal enemy, the President of the Constitutional Council. Weber, a large powerful man, ran up against Funk, who, after some exchange of angry words, called him "poisoner;" whereupon the Minister of Police, who was attended by two of his officers, knocked Funk down with his stick, and struck him afterwards so severely on the head that fracture of the skull was apprehended.

Some hours after, a friend of Funk's, a captain, and at the same time the host of the Bear Hotel, a Mr. Karlen, took on himself the office of avenger. He lay in wait for Weber, knocked him down, wrenched the stick from his hand, and, with the help of his (Karlen's)

brother, gave him a most severe beating, while the police officers and the citizens, whom the affray had called together, looked quietly on.

This scandalous occurrence set all Berne in an uproar; but the strangest part of the story was, that the general feeling seemed to be that Weber had only met with his deserts, and no notice was taken of the glaring insult to the law, and danger to individual safety, involved in this savage act of retribution. I never heard whether the host of the Bear was punished or not: the Police Minister was suspended, and a commission of inquiry instituted; but it may be easily imagined what degree of respect a Government was likely to enjoy when one of its first members could thus flagrantly insult the law he was charged to uphold.

The new constitution of 1846 is in some points to be commended. Under the old, the election of the Great Council was indirect; under the new, it is direct: the majority of the citizen is fixed at twenty, instead of twenty-three; his eligibility to all public employments at twenty-five, instead of twenty-nine. The Great Council is chosen for four

years, instead of six. The high court of justice, whose members are nominated by the Great Council, sit for eight years; formerly the term of office was fifteen. With the renewal of the Great Council, the Executive Council must also be renewed.

The paragraph 85 in the new constitution, which treats of an equitable ajustment of the public burdens, is the most important of all. At first it was proposed to confiscate the whole of the poor-fund to the State, which was to take upon itself the care of providing for the poor; but so revolutionary a measure was not to be carried. Some towns and communes in the territory of Berne have poor and common land to the value of millions of francs; for example, the town of Thun. Others have little or none, like the commune of Emmenthal, which is heavily taxed for communal necessities. The opposition was vehement, and the majority of the Constitutional Council declared against it.

They contented themselves in Berne with subjecting these funds to a State control, after giving security that they should be applied for the benefit of the poor only. When the pro-

duce was not sufficient for the purpose, the State was to supply at least one-half, and not more than two-thirds, of the deficiency.

Of equal importance is the second clause of the paragraph, which abolishes all tithes, land-taxes, and various feudal burdens, and ordains that all persons bound thereby shall redeem them on payment of half the compensation decreed by the law of December 1845. The State itself undertakes to pay the other half to all private holders of such dues, and to pay back a considerable portion of the sums paid by those who had previously redeemed their lands from such feudal burdens at too high a rate.

These measures were naturally received with high approbation by the smaller landholders. In them the State has taken upon itself obligations to the amount of some millions of francs; but Berne has no debt, and has twenty millions in the treasury.

As the Oberland, the firmest support of the Radical party, was most in debt, and it was to be feared that the rich patricians, who were by no means satisfied with the course taken, might occasion embarrassment by suddenly calling in their capital, the establishment of

a mortgage extinction fund was immediately agreed on, which placed at the disposition of Oberland, in case of necessity, five millions of Swiss francs, at five per cent. interest, one and a half of which was to be applied to the liquidation of the capital. The new Government has given the people in the articles of the constitution a kind of programme of what is most necessary to be done. Not less than sixteen books of laws are mentioned which are to undergo revision. The chief complaint against the old Government was that it did not do enough in this respect; the Radicals have now the power in their own hands, and the world will see how much talent for reconstruction they have brought with them.

A weighty future lies before them if they accomplish only part of what they have promised. They have against them the party of the old aristocracy, whose resources are still considerable, and the city burghership, with its tenacious adherence to old ways, as well as the Catholic party in the Jura. For their support they must look to the mass of the people; and there will be no want of touchstones to prove how far this can safely be done.

CHAPTER XV.

Constitutional Festival in Berne—Ball in the Church—Contrast of the Scene without—A Prussian Official—Education in Berne—Citizenship—Division of the Soil—Condition of the People—Distribution of Food—Public Men—Cake-eating—Soldiers—Review at Thun—Militia.

On the 9th of August I was at Interlachen during the celebration of the Constitution Festival, at which were present the chief Radicals of Berne, with their partisans. The weather was favourable; people drank and feasted in the open air, and the tribunes were never vacant. All those present who had had any share in the work of the new constitution ascended them in turn to proclaim their views of the past and their hopes for the future. I did not hear any very powerful speaker among them, although there were several who gave utterance in an energetic and straightforward manner to their opinions of the members of the old Government, and what they

expected of the new; and did not hesitate to declare roundly that it would fare no better with them than their predecessors if they did not bring to their work an earnest will to labour for the real happiness and real freedom of the people of Berne.

Stampli, Ochsenbein, Funk, and other leaders of the victorious party, were present and addressed the people. Their speeches were received with clapping of hands and cries of bravo from the bystanders in caps and jackets, as wondering and curious as the throng of strangers from all parts of Europe; for Interlachen is the grand meeting-point of travellers in Oberland, particularly of the English. All the arrangements of the festival were simple and rustic, and most democratically free from restraint. The cannon which the Berne men had brought with them thundered away at every toast, and these were almost countless. The old fondness of the Swiss for the externals of the Middle Ages, which I have before spoken of, was represented, as at Schaffhausen, in the persons of a couple of fellows in slashed breeches and barret caps, bearded and painted, with halberts and battle-

axes in their hands, and who, placed at the foot of the tribunes, which were decorated with the flags and arms of the stern republic of Berne, stood listening with sour faces to the speeches of the revolutionists, who were throwing every thing *old* overboard.

Such puppet-shows are especially misplaced among a people who have not a spice of romance in their whole composition. In the evening, when the feasting and speech-making were over, a ball was got up *on the church floor*, which certainly wore on this occasion a most revolutionary aspect. We stumbled up the dark stairs, and, after paying a few batz for admission, saw by the dim light of a few tallow candles a wild multitude of half, and wholly, drunken men and women whirling in circles to the barbarous accompaniment of some village musicians. The fumes of spirits and tobacco were stifling, and I soon made my escape into the open air, where all was beautiful,—the broad valley beneath the starry sky, the mountains, like black giant-walls, dimly seen in the distance; the many houses, public and private, scattered through the valley, glittering with lights; the old walnut trees, with

the evening breezes sighing through their great branches, beneath which sat gay groups of country-girls in the pretty costume of the Oberlanders, gentlemen and ladies from distant lands, young revolutionists from Berne, and the robust figures of the mountaineers. Further up the valley, through the cleft in the mountain which leads to Lauterbrunn, the silver horn of the Jungfrau gleamed through a wreath of cloud. There, was the sublimity, the silence, the eternal peace of Nature ; here, the restless movement of a race true to Nature only in her lowest impulses, and whose whole souls are absorbed in the pursuit of money. The concourse of travellers and the greediness of gain which this circumstance has engendered has been cruelly prejudicial to the character of the people.

Some travellers, however, not content with the real causes of complaint which present themselves in Switzerland, are willing to make others for themselves. I recollect, for instance, a certain Prussian *Kammer Gericht Assessor* of my acquaintance, who was quite horror-struck at a circumstance that had befallen him. He had hired a horse for which the

owner afterwards demanded a larger sum than had been agreed upon. The assessor refused, the other insisted, and in an hour's time there appeared at the hotel a messenger, demanding the traveller's appearance before the district magistrate.

"Just imagine my astonishment," said the assessor. "I thought, of course, to meet a gentleman to whom I could tell the story in a proper manner, when who should I see but an old peasant in a fustian jacket—a fellow that couldn't even speak High German!"

"So then you were condemned to pay after all?" I replied.

"Oh no! not at all," said the assessor. "The old fellow asked the owner of the horse if he had really made the agreement as I stated, and, when he could not deny it, gave the decision in my favour and dismissed him."

"Well then the Kammer Gericht itself could not have given you a better decision!"

"Oh I have nothing to say against his decision; but just fancy the barbarism of the thing! A man in a fustian jacket for a magistrate!"

The state of education in Switzerland ap-

pears to be on the whole much less satisfactory than might have been anticipated in a country where for so many years such celebrated educational institutions have existed,—where men like De Fellenberg and Pestalozzi have devoted themselves to the cause, whither teachers of all nations have travelled to study their art, and where we find children from the most distant parts of Europe sent for their education.

In Berne, the university professors are tolerably well remunerated; but the country schoolmasters are both ill-taught and ill-paid. Model schools have been instituted, but have not effected much as yet, though the proprietor of Hofwyl has had a hundred teachers instructed annually for three months at his own expense, and the education of the mass of the people was, and in a great measure still is, in a miserable state.

Yet among the numerous contradictions existing in Switzerland, this still remains: Geneva and Vaud supply governesses and nurses for half Europe, that the aristocratic children of England, Germany, and Russia, may be early enough initiated into the mysteries

of French. The Jesuit school of Freiburg exports tutors innumerable for the Catholic families of France, Poland, and Germany; and incredible is the number of Swiss boarding-schools subsisting on the swarms of juvenile Englishmen sent hither for their education; these speculations are, however, less successful than formerly. Swiss schools for the children of rich foreigners are beginning to be less in vogue, even the Hofwyl institution having now, since the death of old De Fellenberg, fallen into a state of decay; but Switzerland is beginning to exert herself in the cause of popular education,—a more fertile field than is presented by institutions for the rich.

Berne, both town and country, is wealthy, the capital of the former being reckoned at fifty millions of Swiss francs. The freedom of the city costs no less than three thousand francs, for which every citizen receives annually a hundred francs interest, together with enough wood for his household; the aged poor among the citizens being provided for by a splendid burgher-hospital. The charitable institutions and establishments where a number of poor artisans are daily lodged and fed, as well as

the hospital, with all its appurtenances, are excellently managed. Such institutions are expressions of public feeling, being deeply rooted in the nature and original constitution of the communes, which, throughout Switzerland, provide so well and even munificently for their own members, but abandon all not included in that number to total neglect.

The soil in Berne is much divided, there being few estates of more than a hundred acres in extent; but the price of land is high, costing, when good, a thousand francs an acre or more. This great division of the soil is the natural basis of the constitution of the Swiss republics, which are thus directly opposed to the system existing in countries usually set before us as models for imitation. The entire soil, for instance, of Great Britain and Ireland is in the hands of no more than thirty thousand proprietors.

In proportion to the division of the soil, and the number of small free proprietors, may be calculated, in most cases, not only the external prosperity of a country, which will be ensured by the industry and care expended on the cultivation of the soil, but also the true freedom

of the nation; since this can never flourish on a soil belonging to a small number of great proprietors, exercising over farmers and large classes of dependants the full power of their wealth and station.

In Germany great part of the soil is contained in large estates, belonging to the equestrian order and the nobility. Prussia alone has 12,350, many thousands of which are from ten to forty thousand acres in extent, nearly half being included in these large estates, which evidently tend to decrease the national wealth, since they are carelessly cultivated; and much valuable land is lying waste, in the form of heath and moor.

A large class of people are in consequence brought up as day-labourers and hired dependants, hopeless of ever arising from their miserable and subservient condition, hardly able, from day to day, to keep themselves alive, and falling in their sickness and old age on the parish funds, not, as natural justice would direct, on the great estates, for whose cultivation they have spent their lives. The necessity of increasing the number and improving the condition of free peasants and

small proprietors has been repeatedly proved in theory; how long it will be before such theory will be carried out in practice has yet to be proved.

When, on the contrary, we turn to Switzerland, not only do we find the soil in the possession of the great mass of the people, but a universal desire awakened to share this possession, all eagerly cherishing the hope of some day owning a piece of native land, however small, although the possession of land gives no political right, every burgher having and exercising this without owning an acre.

The natural equality thus engendered gives rise to many demands and requisitions unknown amongst ourselves. Thus, in the better constituted of the Swiss republics it is thought necessary that Government should provide sufficient supplies of food for distributing gratis in times of necessity. All Swiss governments are therefore obliged to make yearly purchases of corn, meal, potatoes, maize, and pulse, supplies of which are regularly remitted in time of need tc those communes whose members require assistance. In Germany the support of the poor is a matter wholly com-

mitted to the care of the parish, and in which the utmost concern ever taken by the State is the distribution of money in the worst seasons of famine and distress, or after peculiar accidental misfortunes. In Switzerland, on the other hand, Government must obtain, by taxing the rich, sufficient revenue to provide the poor with bread.

The idea of property is hereby somewhat modified, since no Swiss Government would hesitate, when pressed by necessity, to compel all possessors of food to sell their stores for a fixed remuneration, thus rendering corn-dealing and speculations simply impossible; the principle being established that, whatever else may be neglected, food for the people must, at all events, be found.

The cantons of Berne and Zurich may be taken as good examples of the influence of agricultural or manufacturing employment on the condition of the labouring classes. In Zurich, containing a numerous manufacturing population, the number of poor requiring assistance is greater than in Berne, though the population of the latter is nearly twice as large. It is calculated that, in the canton of

Berne, there are from forty to fifty thousand of this class, about one in nine being thus dependent on his fellow-citizens for support. In Zurich, however, at the last corn distribution 81,715 persons applied, of whom 53,739 were relieved; thus nearly one in four of the inhabitants had received help, and one in three had applied for it.

The maintenance of the people is no very easy matter in a country which has annually to expend twelve millions of dollars in foreign corn. This places Switzerland, moreover, in so close a dependence on her neighbours that many proceedings, otherwise surprising, cease to be so; such, for instance, as their persecution of the German fugitive Heinze, who was hunted from canton to canton, finding no shelter, even amongst the Radicals in Berne, since, unless he were persecuted, Switzerland could get no German corn.

The Radicals of Berne form no exception to this dependent, subservient spirit, their attention being sufficiently occupied with cares for their own preservation and immediate welfare. The talent of this party has been wholly concentrated in the Government, whose chief

strength lies with its two great leaders Stämpli and Ochsenbein.

Stämpli, formerly a lawyer in Berne, is a very young man, but his reputation for learning, integrity, and eloquence has been so great as to cause his election, though he had not at the time attained the twenty-five years which would legally enable him to enter the council. His external appearance is not striking; his countenance bearing a quiet and even shy expression, which, as well as his great silence, is but little characteristic of the active leader of a political party.

Ochsenbein is tall, slender, with a fine forehead, light but expressive eyes, and has the courteous manners of a man of the world. His military abilities are, in spite of the Lucerne defeat, as much prized by his fellow-citizens as his character, courage, and principles.

His government is probably supported most eagerly by the younger part of the population, whose zeal indeed rather requires moderating than stimulating; for many of these young Radicals seem to aim at the overturn of law and established custom of every kind;

apparently believing true freedom to consist in the wildest disregard of every restraint, and professing the utmost contempt for the weakness of form. Many even assert that a rough, coarse manner properly belongs to a free and republican spirit, and that without roughness no courage can be possible. A Swiss, who had lately visited Berlin, told me, amongst other things, in describing how little he had been pleased, that he had no opinion of our military courage, having gone to a pastry-cook's and found the shop full of hussars, cuirassiers, and dragoons, and all eating cakes. "Now what bravery could be expected of a cake-eating soldier? The parades, to be sure, were fine, and the soldiers good-looking and well equipped, but mere puppets after all." Such expressions are not used with the intention of offending, but in simple good faith; and the people of Berne have little or no conception that anything of value can exist beyond the limits of their mountain barriers.

I saw many battalions of Berne infantry assembled for exercise at Thun; sturdy troops of well-armed, well-equipped, men they were. The cavalry I cannot say so much for, good

horses and good riders being both scarce; neither is it probable that much can be done here in the way of artillery, long practice being necessary for skilful manœuvres in this department.

A grand parade, to which the various cantons send their troops, takes place every two years in the town of Thun, which also possesses a military school for the education of officers. I had an opportunity of seeing the camp, which, in spite of the religious and political enmity existing between the cantons, contained some battalions from Schwyz and Lucerne, who were however probably but ill at their ease among people from Aargau, Berne, and Vaud. The strictest orders were given for the suppression of all feuds and quarrels, yet some munition waggons belonging to the people of Schwyz were overturned into the mud, whilst ridicule and mockery of every kind were lavished on the men of Lucerne, who however bore the attacks with stoical gravity. The Lucerne battalions had a strikingly poor appearance, consisting chiefly of small weak men; those of Schwyz were far superior.

German officers would have been apt to judge unfavourably of this army from their appearance; but it must not be forgotten that it consisted of soldiers entirely strange to each other, who would probably after a few weeks' practice make a far better figure. Moreover, an army of militia must never be measured by the same standard as a standing army; and the sole object of the Swiss in training their citizen-soldiers being the defence of their native country, the spirit of their troops is more to be relied on than their discipline or equipment. Our frontiers in 1813 witnessed sufficient proofs of the wonders to be achieved by this spirit of military patriotism; guerilla war will, however, always be the best defence of Switzerland. Let the Swiss but be united among themselves, and determined on resolute resistance, and they may safely defy all military invasion.

CHAPTER XVI.

The Cretin Institution at Berne—The "Countess's child"—Repulsive character of Cretinism—Possibility of cure—Mode of treatment—A National Institution—The Canton of Aargau—The Valley of the Aar—Manufacturers and Agriculturists—Education in Aargau—Heinrich Zschokke—Necessary Reforms—Military Service.

BEFORE leaving the subject of Berne, I must describe a visit paid by me to Dr. Guggenbühl's institution on the Abendberg, for the cure of cretin children. Leaving the valley of Interlachen, I ascended the little declivity on which, at the height of three thousand feet, the institution stands, and was there received with a friendly and hospitable welcome.

The view from this summit is beautiful in the extreme. Looking down into the green and lively valley, we see before us the rocky cleft towards Lauterbrunnen, behind which the Jungfrau, Eiger, and Mönch raise high their stately heads, while around us stretches

far the wild, dark forest, which clothes the Abendberg with luxuriant but gloomy magnificence. A steep but well-cut path leads up the rocky mountain-side, which it were well worth while to mount, if only for the sake of looking over the lovely lake of Thun with its enchanting shores.

Yet, in spite of these natural attractions, it must be no ordinary mind which could resolve to live here year after year with twenty or thirty sick and crippled children, who, deformed and mostly speechless, must receive the most unremitting care and unwearying attention. The motives ascribed to Dr. Guggenbühl have been very various; for, whilst he has been exalted by some as one of the greatest benefactors of suffering humanity, others have accused him of trading in this misery, asserting that out of *vanity and selfishness* has he banished himself to the summit of the Abendberg, to pass his days in the company of cripples and idiots. Let his motives be what they may, however,—and that they are not the best by which a human being can be actuated no man can have a right to say—to assemble together a number of un-

fortunate and helpless little beings, to care for and, if possible, cure them, must remain a beautiful and beneficent act, from the excellence of which the sneers of suspicion or malevolence have no power to detract.

It is impossible to see Dr. Guggenbühl too without being impressed with the conviction, that his philanthropic efforts are the result of deep religious enthusiasm. Without such motives, indeed, no such undertaking could have been instituted or upheld.

The institution has been established with slender means, chiefly by the aid of charitable donations, many of which are contributed by foreigners, mostly English, crowds of whom visit Interlachen every year. Germany also has lent her hand, both with deed and word, many of her writers having ardently and strenuously advocated the support of the institution. The Countess Hahn-Hahn, for instance, not only published a paper on the subject, but also sent a donation of 7,500 francs, the interest of which she desired might be always devoted to the maintenance of a child in the institution;—which child, she furthermore directed, with a truly Hahn-

Hahn-ish leaven of vanity, should bear the name of "the Countess's child." Frivolous vanity is an ugly stain on a charitable action; yet, that other countesses should follow her example, even with this drawback, were much to be desired,—ay, even should the whole Abendberg swarm with "Countess's children," we would be far from uttering a complaint.

The reputation of the Abendberg having been spread abroad in all directions by its visitors and benefactors, contributions are sent from far and near; from Hamburg, Amsterdam, Geneva, Basle, and London, as well from individuals as from public associations. The greatest interest, in a scientific point of view, has been excited on the subject among physicians, who have carried on much controversy on the possibility of cure, without having been able as yet to come to any decision.

So far, indeed, has party spirit been carried on the subject, that, whereas on one side the results as yet arrived at are vehemently extolled, they are on the other treated as wholly worthless. No doubt however can be entertained that the institution offers the best possible means for making deep scientific in-

vestigations into the nature of this unknown and terrible malady.

In a letter from the celebrated physician Dr. Valentin, published by Dr. Guggenbühl in his paper on the institution, the following passage occurs: "The beautiful task of ennobling and humanising beings in whom the essence of humanity, the spiritual life, has from earliest infancy been threatening to expire, was reserved for the present day, and yours be the blessed consciousness of having given the first impulse towards this noble work. The blind excite sympathy by the gentleness often engendered by their helpless condition; the strong, firm will, sometimes in deed degenerating into obstinacy, with which the solitary deaf and dumb are often gifted, commands an esteem which their frequently extraordinary skill in mechanical arts tends further to increase; the cretin alone has nothing either in outward appearance or inward power capable of attracting, but every thing, on the contrary, to repel. His passive condition, slow, helpless movements, inexpressive face, and painfully imperfect utterance may well repulse not only the unaccustomed

spectator, but even the experienced physician, well inured to the most painful sights."

Dr. Valentin goes on to give it as his opinion that cretinism chiefly attacks scrofulous children, and those otherwise liable to imbecility. "Thus," says he, "the object of the Abendberg Institution will be to soften the lot of those unhappy little beings who suffer for the fault of their parents. The germ of misfortune shall by your efforts be rooted out, and thus an endless train of hopeless future suffering be mitigated, if not removed. Your institution has, in my opinion, a united educational and medical aim, rather than the purely psychological object aimed at in a madhouse."

Dr. Valentin does not believe in the possibility of any perfect cure for children whose brain has been defective from birth, or from early infancy; though even for these some alleviation may be effected, at least of outward form, such as may tend to excite sympathy rather than repel it. Far more favourable, however, is the case of those with whom the malady has been brought on by scrofulous affections, or nervous disorders, and who are therefore not cretins, properly speaking.

Amongst the children of the Abendberg are many of this class; these are capable of cure, and for them the efforts of the institution are peculiarly to be desired.

This opinion has been confirmed by many fortunate examples of cure amongst them, and it is certain that the sooner a child of this kind is received in the Abendberg the more likely are good results to follow.

Dr. Guggenbühl makes much use of electro-magnetism, a stream of which he introduces, by machinery, through the head and spine, with, as he assured me, the best effects. He also makes use of iodine, but his principal reliance is placed on the curative tendency of the place itself,—on the sunny play-ground, exercise in the pure mountain-air, goat's milk, and light, healthy food, as well as on cleanliness and care.

It was painful to see how many of the little sufferers, crippled and deformed, sat motionless on the ground, whilst others, less afflicted, made what use they could of the little play-ground, climbing up and down the poles and ladders, and amusing themselves in various ways.

A teacher is engaged for the instruction of those children whose faculties admit it in reading, writing, spelling, and singing, more, however, with a view to the general rousing of their intellect than for the sake of imparting any systematic instruction. Yet amongst these poor little scholars much zeal and emulation is discoverable, many of them making evident attempts at expressing their meaning with their limited vocabulary and imperfect utterance.

It is much to be desired that the Berne Government, or, as has often been proposed, the Confederation itself, would nationalize this institution by endowing it with an annual income, thus reserving to themselves its supervision, whereby many useful alterations might be effected. On a question of money-giving, Swiss Governments are difficult to move, yet they can hardly expect that the charity of foreigners will be sufficient to maintain for them an institution of this kind. Herein also may we trace the divided discordant character of these little republics. Vallais, which contains the greatest number of cretins, has not stirred in this cause; and Berne is in fact the only canton whose govern-

ment makes any contribution to the funds of the institution, although the present Government is far from possessing any superfluity of means.

The alpine-land of Berne terminates at the Lake of Thun, and he who traverses the rich, fertile hill-country between here and the town of Berne will hardly believe himself so near the highest Swiss mountains as he really is. Between here and the Rhine, surrounded by Soleure, Basle-country, Zurich, and Lucerne, lies Aargau, the canton which has lately contributed so much to the religious and political disturbances of Switzerland, especially since the suppression of the convents. The cultivated and liberal among the Catholics were, however, even more determined on this measure than the Protestants, and indeed have mostly stood at the head of the Radical movements throughout the canton. The present Landamman of Aargau, Wieland, a liberal-minded man, is a Catholic, as well as the State Councillor Waller, who with difficulty escaped alive at the suppression of the convent of Muri, and whose talent and decision has been ever employed in the Radical cause.

The canton contains a population of 183,000, half of whom are Catholic; yet even in the Freiamt, which is entirely Catholic, the cultivated classes, namely, the manufacturers, are Liberal. These, however, have not been chosen for the Great Council, the influence of the conquered party still being sufficient to prevent its opponents from entering the legislative assembly.

The fruitful and beautiful canton of Aargau is watered by the Aar, Reuss, and Limat, and traversed by the chain of the Jorat, in whose hollows lie fruitful fields and fertile meadow-land. The Valley of the Aar is one of peculiar beauty, ornamented as it is by its ruined castles and enlivened with busy and prosperous manufacturing towns.

Close in the neighbourhood of Baden, now much visited for its waters (whose castle it was that Emperor Albrecht left, to fall into his murderer's hands), stands the convent of Wettingen, beside the quick-rushing waters of the Aar. Here an embankment is in the course of erection for the Zurich and Baden railroad, and soon the large strong building of the convent, presenting evidence of its

former wealth, will echo to the hurried panting of the fiery steam-engine, herald of the coming time, before which convent walls must sink and fall, with all their train of venerable superstitions and time-worn formulas.

The little town of Lenzburg, eight miles from Aargau, is full of cotton-factories; cotton manufactures forming the staple industry of Aargau, and giving it an importance which, from its size, it could not otherwise obtain. Throughout the whole canton there exists no great centre and gathering-point of life, but the whole population is scattered over the fruitful, much-divided soil, whose careful cultivation and high value afford proof of the admirable effects resulting from this division.

About one sixth of the population of Aargau are manufacturers, chiefly employed in the cotton-factories, except in the Freiamt, where the occupation of straw-plaiting is also much pursued. All these manufacturers are also agriculturists. It is a point of honour amongst them to possess some spot of land, however small; for the attainment of which they practise the strictest and most incessant economy; and which, when once procured, they culti-

vate with careful industry to the utmost of its powers. On this account, but few of the workmen appear in the manufactories during summer, as they are then occupied in agriculture. Manufacture forms their winter occupation; and this change of employment not only preserves their health and strength, but gives them greater independence than could possibly be attained were they entirely devoted to manufactures.

A workman can earn from seven to twelve batz a day here (from about ten pence halfpenny to eighteen pence); the women, however, can only earn half as much. In the town of Aargau, the seat of Government, we hear many complaints of the dearness of living; and it is highly probable that the public officers, if possessed of no private income, find their salaries but scantily adequate to their expenses. The State councillors receive only 2000 francs (120*l.*); nor are the highest professors of the Cantonal School any better off; and such incomes can admit of but a very narrow and frugal way of life.

These things are indeed less felt here than elsewhere, since the richest of the Swiss live

in a very inexpensive manner, giving no entertainments, celebrating no festivals, having few wants, and satisfying themselves with domestic life and the recreation of their coffee-clubs; generally working on from year to year, with no thought of further change or respite.

No canton has done more for the cause of education than Aargau. Every school in the canton receives contributions from Government to assist in the payment of teachers, such contributions being greatly increased in the poorer communes. In 1846 this canton expended 137,374 francs on public instruction, including the commune schools, circuit schools, cantonal school, and university; and 119,337 francs on the remuneration of the clergy; the entire revenues of the State being 1,045,599 francs. The canton has here no debt, but, on the contrary, a capital of more than six million of francs at interest.

Not far from the river-shore, on the slope of the hills which shut in the Valley of the Aar, stands, amongst other country houses, the villa of a man who, though a native German, has now for many years become, by adoption, a Swiss, and who is one of the very

few who have not only entered thoroughly into the life, spirit, and institutions of their adopted country, but have by writing, speech, and action, done brave battle in her cause, at numerous and trying emergencies.

In that vine-covered house upon the hill, surrounded by its beautiful gardens, lives Heinrich Zschokke, whose numerous and well-known writings have excited so much sympathy and admiration in Germany as well as Switzerland. His Swiss History has been a valuable book for the people of Switzerland; and his Autobiography proves how much interest he took, and how various, active, and useful were the parts he played at various times on the political arena.

At present he lives in retirement at this villa, built with the receipts of his writings. In having attained through literature the means for such outlay, he does indeed stand alone among the greater number of German authors;* but Zschokke's works are not of

* The sum of money which enabled Zschokke to build his house on the banks of the Aar was not obtained by authorship, but from the arrears of a sum due to him for his public services to the Helvetic Republic, and after the lapse of many

an ordinary kind, and some of them have brought him a rich remuneration, as, for example, his "History of the Bavarian People and their Princes." He is also now known as the author of the "Hours of Devotion," which, from its wide circulation, must considerably have improved his pecuniary circumstances.

The tall and dignified old man, whose blue eyes still retain their lively and benevolent expression, received me with friendly hospitality into his family circle. He lives like a patriarch, surrounded by sons and grandsons; and, walking in his garden beneath the shadow of trees planted and reared by himself, he conversed with me of his former active life. Many of his sons are in the service of the State of Aargau; one of them is married to Zschokke's adopted daughter, the father of whom it was whose fate suggested to Zschokke his tale of "Alamontade, the Galley-Slave." This beautiful young woman, who with her children was on a visit at the house of Zschokke during my stay, added not a little

years received suddenly and unexpectedly on the liquidation of the public debts previous to its dissolution.—Ed.

to the charm of the aged patriarch's family circle.

From the recent disturbances of Switzerland Zschokke appears to have held himself entirely aloof, being naturally disinclined, at the age of seventy-six, to mingle again with the wild discord and fierce strife of political parties. His deep enthusiasm for the cause of the people, for which he formerly made such active exertions, remains unchanged; yet many of the warmest desires of modern times may excite in him no responsive emotion, and even in that for which he formerly laboured so assiduously he now works only in words, whose influence is incapable of producing much effect on the rapid course of political affairs.

From this villa the old statesman, author, teacher, and reformer, looks far out over the blooming valley of the Aar, stretching out before him like a garden; and little is it to be wondered at if he desires no change, living in peaceful enjoyment amid these lovely scenes, surrounded and blessed by his large and happy family, and seeing the canton of which he is a citizen prosperous, enlightened, and improving, and his own house the point of attraction

for many a passing traveller, coming to offer his tribute of admiring veneration.

It is a remarkable fact that in Aargau, one of the most Radical cantons of Switzerland, and where educational improvements have been so zealously supported, no reform in jurisprudence should as yet have taken place. Flogging continues in force, no improvement has been made in prison-discipline, and many inapplicable, antiquated regulations exist, little suitable to a government so well inclined to enlightened reform. It appears that 50,000 francs are annually expended on the judicial department, so that it may well be expected that more attention should be bestowed on it;—a fact to which the Conservative and Ultramontane opponents of the Government are not slow in pointing attention, lavishing, at the same time, relentless criticism on the present state of the law.

The military department of affairs seems to be well managed, and the people of Aargau are excellent soldiers. Their military education begins, indeed, at school, where the children, as in Berne, Soleure, and other cantons, learn their exercise, and even practise

little manœuvres, for which necessary ammunition, and even cannons, are furnished by the State. These annual manœuvres form pleasant popular festivals, contributing greatly to the general love for warlike exercises, and the willing alacrity with which a military summons from the State is met and obeyed. I have been told that, on the occasion of the convent disturbances, the priestly party relied on the greater part of the battalions not answering the summons; they were, however, entirely mistaken. None remained behind; and the morning following the evening on which the order for the assembling of the militia was given, found ten thousand men already in Aargau.

There exists, of course, in Switzerland, no distinction of *caste* between officers and soldiers,—no class of nobility regarding high rank in the service as their natural right and privilege; all are citizens and equals, from the highest commander to the lowest drummer. Obedience in the ranks is prescribed by law, but beyond these limits no thought is ever entertained of treating the soldiers as subordinate or inferior, and soldiers and

officers are seen conversing confidentially together, the lieutenant or major being, perhaps, the neighbour of the non-commissioned officer, or the brother of a man in the ranks. The relations existing are therefore wholly different from those of monarchical countries, in whose standing armies officers and soldiers form two distinct and opposite classes, separated by every barrier of rank, education, and mode of life, by which the one is held incessantly and hopelessly in blind obedience to the other, and becomes a mere machine, devoid of thought or individual will.

The military service costs Aargau 170,000 francs, while 154,000 are expended on public works, a sum which could not be afforded, were not the army-expenses confined within such narrow limits, leaving sufficient means for the support of schools, and all objects conducive to the public welfare. Aargau seems well aware of the advantages accruing to a country from good means of communication, and a great part of the commerce of Switzerland accordingly passes towards Basle over the excellent roads of this canton. In this,

as in other respects, the judicious arrangements of the present Government command esteem, not only in the canton, but throughout the whole of Switzerland.

CHAPTER XVII.

Neufchatel—Its former History—Anomalous Position—Republican Party—Party Struggles—Town of Neufchatel—La Chaux de Fonds—Basle-Country—Basle-City—"Horrible Depravity"—Future Prospects.

SOLEURE and Thurgau, the two cantons which, with those already mentioned, complete the northern frontier of Switzerland, hold a high place in public respect, from the internal harmony which prevails in them, and the gradual, quiet, and peaceful manner in which their reforms have been effected.

Soleure, though wholly Catholic, has kept entirely clear of priestly influence, and has made great progress in legislative and educational ameliorations.

Thurgau, which is inhabited by woollen and linen manufacturers, as well as agriculturists, has had many more difficulties to contend with in the choice of its authorities, on account of the mixture of Catholics and Pro-

testants; although Protestants have the ascendancy, since they constitute more than three-fourths of the population. The Great Council consists of a hundred members, of whom twenty-three must be Catholics, priests being eligible, except in their own parishes, where they must not be chosen. Two Catholic and two Protestant clergymen must be members of the Educational Council; two Catholic members must sit in the Supreme Court of Justice, &c.

Of all Swiss cantons, the one most distinct from the rest, and indeed most enigmatical in its constitution, is Neufchatel, which, though the member of a republican federation, acknowledges the dominion of a king, the king moreover of a powerful country, more than four hundred miles off, and that a German country, whereas the inhabitants of Neufchatel speak only French.

It struck me with much surprise, on driving from Morat to Neufchatel, and arriving at the bridge where both cantons meet, to see posted up a Custom-house ordinance, beginning with the words, "Par l'Ordre du Roi nôtre Souverain, &c." Everywhere else in

Switzerland orders are given by the Great Council in the name of the sovereign people; here the State Council and Governor issue commands in the name of a sovereign king.

Neufchatel belonged, till the year 1707, to the princely family of Longueville. When this family became extinct, at the death of the Duchess of Nemours, the Prussian kings, as heirs of the House of Orange, succeeded in having themselves elected Princes of Neufchatel, in spite of the opposition of a strong national party, who, even at that time, were greatly averse to the idea of a new prince, and much inclined to make their country a member of the Swiss republic.

The country remained under the dominion of Prussia till 1806, when it was ceded to Napoleon, who bestowed it upon his field-marshal Berthier. After the fall of the Emperor, the country returned to its former state. A party in Neufchatel declared for the Prussian royal house, although the strength of the national party, as well as the isolated position of the little state, obtained for it political concessions for its protection and support in future storms.

In June 1814 Frederick William the Third gave to Neufchatel a constitution, in which he promised that it should be in future independent, inalienable, and indivisible, and should never be given in fief or become the property of a younger prince. Religious freedom, the retention of civil rights, even in case of settling abroad, the right to enter foreign service, free trade, the right of having native officers and functionaries, and the maintenance of the *status quo* with respect to administration and jurisprudence; all these things were guaranteed, as well as security of property and person, and freedom from arbitrary taxes and duties; in conclusion, it was also declared that all laws, immunities, and ancient customs, if well established, and written or unwritten rights and privileges, if not contradicted by the present declaration, should be maintained and confirmed.

On the basis of this constitution Neufchatel consented to acknowledge the dominion of the king, and was received, in the same year, as the twenty-second canton of the Swiss Federation.

A singular position is that of the people of Neufchatel; members, on the one hand, of a

Federal Republic, citizens of Switzerland; on the other, subjects of a sovereign prince, and ruled over by a Governor, assisted by a Council of State. The more the other cantons of Switzerland have been excited by the struggles of modern times, the more must Neufchatel have felt the evil of its position, and the greater must have been its longing to break from the hold of Prussia, and become, in good earnest, a member of the Confederacy.

Since 1836 the republican party has been gradually growing stronger. The nobility, the clergy, a portion of the citizens near the Lake, as well as the public officers, are royalist; the watchmakers in the Jura valleys are, on the other hand, nearly all thoroughly republican, as well as many of the rich manufacturers, the physicians, lawyers, the whole working, and the greater part of the middle class. The younger part, in particular, of the population of Neufchatel are greatly indignant at the part it is forced to play in the Swiss Diet; opposing, as it does, on every occasion, the Radical cantons, and joining, even on questions of Jesuits, convents, and the Sonderbund, with Lucerne, Valais, and Schwyz.

In spite, however, of the indignation excited by these things, it is not to be denied that the evils of the present Government consist rather in its contradiction of favourite ideas, than in any obstacles it opposes to material prosperity. Trade flourishes and wages are high; the watch manufacture increases from year to year, enormous capital being employed in the annual distribution of half a million watches over every quarter of the globe.

But with this increase of wealth, and with the general improvement of education, increases also the interest of the masses in all which they consider matter of right. To a class of landed nobility and gentry belongs the entire soil. Many of these proprietors are absentees, living in Berlin, and having no idea of and no sympathy for republican freedom; thus it may well be imagined how bitter must be every struggle between them and their opponents. At every election the cries of "Vive le Roi!" drown and then are drowned by "Vive la Suisse! Vive la Republique! Vive la Liberté!" Rival festivals are celebrated by the opposite parties, rival banners erected in the day, to be torn down and trodden in the dust

during the night; whilst mutual division, abuse, and petty persecution are met with on every side.

The most substantial point of grievance amongst the republican party of Neufchatel consists in being obliged to pay 80,000 francs yearly for a Regent, whom they would rather be without.

The town of Neufchatel, the seat of government, and the residence of many of the nobility, with its fine large buildings, standing close by the Lake, is a cheerful little town, embosomed in blooming vineyards. It contains a museum, admirably conducted by the naturalist Agassiz, and supported by the King, the nobility, and the richer families, as well as a gallery of excellent paintings, amongst which may be mentioned a splendid masterpiece by Calame, "Mount Rosa at sunrise." The inhabitants occupy themselves with the manufacture of watches, as well as in woollen and lace manufactures; a far greater number of watchmakers, however, live high up in the long barren valleys of the Jura, to reach which a weary four hours' journey, mostly up hill, must be made.

The charming vine-covered shores of the Lake give place after a while to yellow limestone rocks, covered with dark pines, and finally the blue waters disappear behind rock and forest, as the carriage, on its way to Valangin, rolls down into the first valley of the Jura, thence again to mount another and still wearier height.

On reaching the barren valley, almost devoid of wood or water, in which the town of La Chaux de Fonds is situated, we are struck with surprise at finding a flourishing place, composed of large and important buildings, and containing 12,000 inhabitants, here, where the hut of a herdsman or grass-mower could hardly have been expected. These inhabitants, who are chiefly watchmakers, work for the manufacturers under the same favourable conditions that I have described as existing in Geneva. I have visited some manufactories here which worked merely for Norway and Sweden; and others which sent their watches to Turkey only.

There are of course some very wealthy people here, but none of them live in an expensive manner. They have no country

houses, give no entertainments; they appear to live only for business, and their greatest amount of dissipation consists in sitting together in the evening with a few of their friends, smoking and playing at whist.

A beautiful romantic road leads through the Jura to Basle, passing through the Munster Valley, where the Birs, issuing from narrow, rocky clefts, rushes along between steep limestone precipices, leaving scarcely room for the narrow road that lies along its shore. These scenes are, however, the last departing traces of the mountainous character of Switzerland, and on reaching the Basle-country the hills, gradually decreasing in size, draw far back their undulating chain, leaving wide space for an expanse of fertile land, covered with cornfields, fruit-trees, and gardens, and no way distinguishable from its German neighbour.

Here also the French language, everywhere heard in the Jura, ceases to be spoken, giving place to a rude German; while the inhabitants, with their full faces and robust shoulders, closely resemble the sturdy race on the opposite Rhine-shore. These people, however, have a distinct and peculiar existence of their

own, belonging neither to France nor Germany, nor to the town of Basle, but being citizens of the long and loudly-decried half-canton of Basle-country, where the peasant is his own master, and where, if we were to trust the descriptions and accounts of their adversaries in the press, things are badly enough managed.

That democracy has made greater progress here than elsewhere is not to be denied. Real freedom and actual equality reign in this little peasant-state, whose expenses are small, and whose rich and fruitful soil is amply sufficient for the forty thousand people by whom it is inhabited. No aristocracy exists here, and indeed few parties, since nearly all the population are united in the support of Radical principles. At the head of the tiny state stand a few doctors of law and some landed proprietors, living in the village of Liestal, who carry on the government of the canton, and are united with their fellow-citizens in perfect equality and mutual good faith.

The German Conservative papers, however, are incessantly engaged in vituperation of Basle-country, seldom allowing much time to

elapse without describing some coarse public-house scene of fighting or drunkenness, which they affirm to have taken place here, and in which they of course take care to mix up the governors of the country, since to make them appear ridiculous and contemptible is their principal object. That these accounts are in most instances wholly false, and the few which have any foundation in fact greatly exaggerated, it is scarcely necessary to say.

That conventional politeness has little place among these peasant democrats, that they should be rough and sometimes coarse in their manners, can hardly be matter of surprise; but that right-hearted and strong-headed people are to be found amongst their number is amply proved by many of their institutions and regulations,—as, for instance, this: that all parents being under legal obligation to send their children to school, not only is instruction wholly gratuitous, but poor people who are thus deprived of the assistance of their children's labour receive from the State a pecuniary compensation for this loss. So judicious and benevolent, so wise and just a measure, was never framed by a set of drunken brawlers. Let the noble

example of the Basle-country peasants be well considered by those partially enlightened States which have fallen into the error of imagining that they have done enough in issuing their commands and giving gratuitous instruction.

A few hours' drive brought me to the town of Basle, the abode of much wealth and cultivation, and the possessor of a university. Trade and manufactures flourish greatly here; yet it is far from surprising that the inhabitants of the country should have been anxious, even at the cost of a sanguinary struggle, to free themselves from the dominion of their former fellow-citizens. The prosperity of Basle-country has increased greatly since this change; and its free constitution, in spite of all its defects, has achieved for the people much good to which they could not have otherwise attained. Even intellectual cultivation is making progress, and will do so more and more.

In the town of Basle, on the contrary, things have all remained in their old state, the citizens having preferred separating from nearly the whole country to obeying the call of advancing time and giving up any of their rooted

prejudices. This half canton of Basle-town consists of three country communes and the city itself,—a fine old city, standing beside the broad, clear Rhine, and, with its busy streets, its splendid buildings, and town-hall, full of fresco-paintings, representing the great events of departed days, still showing many traces of its former grandeur and importance.

The aristocracy of Basle has always been that of trade, and through all the changes of modern times the merchants of the town have still retained their power as much as in the little Hanseatic republics of Germany, where merchants and lawyers have always held the sceptre, better secured to them by the power of gold than the sharpness of steel.

Trade, money, capital—these are the watch-words of Basle-town—these the points to which its thought and energy are directed—these does it love with all its heart and soul and strength. I heard an anecdote while I was here which, allowing for a little exaggeration, may give some idea of the spirit of the Basle magistrates, or, at all events, of the opinion entertained of them.

A young merchant one day rushed with a

pale and bewildered countenance into the counting house of a friend. "For God's sake," cried the latter, in terror, "what 's the matter? What has happened?"

"Oh! it is horrible," groaned the other, "the miserable wretch! the debased, abject villain, my partner!"

"Good Heavens! what has he done then? Has he committed a murder?"

"Murder! nonsense! what's murder? you will hardly believe it.—He has *encroached on the capital!*"

On leaving Basle I took my final leave of the Swiss republics, where I cannot deny that I had found many things to contradict my preconceived notions. It is, however, most useful to study the effects of republican institutions in this the only spot in Europe where they can be studied; to note the advantages which they have really afforded. But how much the citizens of these free states have yet to learn, and of how little value are republican forms where intellectual culture has not kept pace with political freedom! In the picture which I have attempted to present of the strangely perplexed condition of

modern Switzerland there are but too many dark shades; but strenuous efforts have been and will be made by a large proportion of the Swiss people to remove them; and, whatever disappointment we may feel of their falling short of our ideal standard, there are certain "great facts" which it will be well not to lose sight of. The Swiss Hottinger has proved in his work on the Political Economy of Switzerland that no country in Europe expends so large a proportion of its income on education and works of public utility as these little republics; that its whole financial affairs are administered for a sum not amounting at the utmost to more than fifteen millions of Swiss francs (937,500*l.*); that it has seldom had recourse to the much-abused system of credit; and that, while almost every state in Europe is looking with anxious dread to the period which shall terminate the long peace, and will bring down their tottering paper edifice in ruins on their heads, Switzerland alone may look towards that period with unshaken confidence.

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